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RELIGIOUS.

The following communication, with some unimportant exceptions, contains here and there an expression, which perhaps we should have chosen. The so warm-hearted a Christian appears at least entitled to a hearing.

PRAYER NO CERTAIN EVIDENCE OF GRACE.

Messrs. Editors, I would ask a place in your invaluable paper, while I suggest a few things on what I call a degeneracy in the churches, not only from the primitive Christians, but from the doctrines and precepts, taught by our Saviour and his apostles. The great I shall mention, is the subject of prayer. And, Messrs. Editors, I will inform you that, in this respect, with the people in vicinity where I live. I now speak of professing religion. They maintain that to be a Christian, a man "must pray twice a day in his closet." This with them is the grand requisite of Christianity. And further, I have often heard them observe, that "if they omitted prayer in public, or in their families a week, or even for a day, they should lose their evidence of being Christians."

Now, Messrs. Editors, I hold to prayer as such as any man. I hold with the apostle, "to pray without ceasing," and again to "pray always with all prayer." And I hold to prayer in the family, as much as they; if it can be in its right place. Yet still, I find no passage in the Bible, commanding a man to pray twice a day, or night and morning, in his family—but to be always in prayer, to maintain an habitual spirit of prayer. And the Christian will, if in the exercise of grace, be continually breathing forth pious ejaculations to his God, wherever he is;—whether he be in the workshop, or in the field;—whether calling the streets by himself, or mixed with the noisy multitude. His soul is set on fire from heaven, and thither the fire ascends. And you may as well stop the course of creation, as suppress this thirsting after, and longing for, fellowship and communion with his Saviour.

Now, as I said before, I do not mean to condemn family prayer; but on the contrary I think it an excellent thing; and that, under the blessing of God, it is often productive of great good, not only to him who leads, as tending to keep alive his graces, but to those residing such a family. I believe prayer to be the greatest privilege a Christian can in this world enjoy. He can in prayer soar to the throne above the world, and on wings of faith hold converse with the great God. "And though now we see through a glass darkly, soon shall we see face to face."

"Prayer makes the darkness withdraw;
Prayer climbs the ladder Jacob saw;
Prayer exercises to faith and love,
Brings every blessing from above;
Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

The point on which I disagree with many who call themselves Christians, is this. They seem to hold to prayer as a ground of justification in the sight of God; while I in this respect, throw it wholly away. We read of David's praying seven times a day, and Daniel three, and our Saviour continued all night in prayer. And if we take for example "holy men of old, who spake as they were moved by the Holy Ghost," I think we shall find that for a man to pray twice a day, (no more nor less,) in his family, is no ground of justification in the sight of God; that is, that he will get to heaven no sooner on account of the same, but that he must first be a Christian. Neither do I consider it an adequate evidence of his Christianity. If it is the case, then we have a notable Christian in the neighbourhood, where I reside: He maintains prayer daily, night and morning, in his family, though he makes no pretensions to religion, as being a Christian; and I suppose there are but few of the most godly in our land, who can make a more eloquent, able prayer, than this man. Yet he has, within fifteen minutes after such a service, frequently been heard to curse and swear in the most horrible manner, and even to call on God to damn his soul!

Now, Messrs. Editors, to come to the point, I do believe that our godly ministers and eminent Christians throughout the land, do lay too much stress upon prayer, as the ground of the sinner's hope. For what expressions amongst ministers and people are more common, than, "what a beautiful prayer he can make!" Without ever examining his heart-religion, if he nominally assent to the doctrines of grace, they call him a Christian;—and one minister noted for piety, and sound judgment, where the subject of the conversation was whether such an one was a Christian, answered, "Oh he is a Christian; how he prays!" Now, in all the account of our Saviour, while here upon earth, I do not find that he ever commended a man solely because he prayed. What does he say in the 23d chapter of Math. 14th verse? "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." These men prayed,—no doubt they prayed earnestly and fervently,—they delighted in it, and very likely their prayers were such that many people at the present day, would call them excellent prayers; and those who offered them, Christians. There are persons at the present day, who delight to be called upon public to lead in prayer. They imagine that they pray fluently, and expect by so doing, to gain a name: "But they have their reward."

Are the prayers of these deluded hypocrites, heard and answered? I believe they may receive an answer from God some times, for

some things they stand in need of, as to this world's goods; and from this they imagine that they are Christians. We find in Scripture, that God did hear those persons that the apostle tells us were cast out. Gen. 21. 17. "And God heard the voice of the lad Ishmael, and the angel of the Lord called to Hagar, (which was the bond-woman and under the law, Gal. 4. 30.) out of heaven, and said unto her, Fear not; for God hath heard the voice of the lad where he is." I do not say he hears as to their eternal state, but only in respect to the several straits they go through in this life. Read Psalm 106. 15. "He gave them their desire, and sent leanness into their souls." Also 107th Psalm, 23. 29. And I do believe that I am safe in the assertion, that the true ministers of Christ in these latter days, by dwelling so much on prayer and good works, have been the means of lulling many a false professor to sleep on a perishing foundation, and ripened them so much of total depravity, that when a minister comes into the sacred desk to speak to an audience bound to eternity, I want him with the one hand, to set forth Christ, and nothing but Christ; and with the other, to be continually pulling down the creature. I care not how low he places him; for I consider man by nature as the enemy of God, and all goodness. We are of our father the devil, and the lusts of our father we do. But by grace we are made "heirs of God, and joint heirs with Jesus Christ."

I find a few, here and there, with whom I can perfectly agree in sentiment. But mournful to relate, in many places the Churches are filling up, with these nominal, or law Christians, who although they do not in words or name, yet in substance, wholly exclude grace from the heart. They in substance make nothing of their Saviour. Counting the blood of Christ as nothing, they do despite to the spirit of his grace;—or rather, the whole tenor of their ground-work seems to be, that they must do what they can; and what they cannot accomplish towards working out their own salvation, Christ will do for them.

Now, Messrs. Editors, of this half way Saviour, I find nothing in Scripture. But on the contrary, that he is an all-sufficient Saviour. Yes, it is all grace, grace, grace! precious, dearly bought grace. And yet, many seem to have wholly overlooked this grace, and covered themselves with a cloak of their own righteousness; but the tempest will destroy their refuge of lies, and sweep away their hiding-place. Oh, false professors—cold-hearted formalists! where will you be, when the world is wrapt in flames! What will all your good works avail then, without the Saviour's blood—without the robe of Christ's righteousness? I would give more for one drop of Christ's blood applied to the soul, than for all the good works which could be performed in centuries of years. [To be concluded.]

BRITISH PROVINCES IN NORTH AMERICA.

On the 15th of last April, a Society was formed in Glasgow (in connexion with the established church of Scotland) for promoting the interests of Scottish settlers in the British Provinces of North America. Of this Society the Earl of Dalhousie is Patron, and KIRKPATRICK FINLAY, Esq. President. Its object is stated in the "Laws and Regulations" as follows: "To promote the moral and religious interests of the Scottish settlers in North America, by sending or assisting to send out ministers, catechists, and schoolmasters; by donations of Bibles, and by such other means as to the Directors shall seem most expedient." The business of the Society is managed in connexion with the regular officers by a Committee of 21—half clergymen and half laymen. No minister can be sent out under the Society's patronage, who has not been licensed or ordained by one of the Presbyteries of the established church of Scotland; and no teacher or catechist, who is not a communicant with the same.

By a manuscript document of great length, which we have in our hands from Nova-Scotia, we perceive that there exists at least a doubt in the minds of Presbyterians in that province, whether missionaries sent among them under such circumstances—the Scotch settlers being of course mingled with other population, and in many cases all peaceably united under a dissenting pastor—would be on the whole a desirable measure.

The above meeting was attended by our fellow-citizens, the Rev. Dr. COPMAN, of Dorchester, who seconded the motion of forming such a Society, in the following speech which we are permitted to publish:

My Lord,—It is with no inconsiderable satisfaction, that I rise to second the motion that has just been made.

The occasion of this meeting is calculated strongly to revive my trans-atlantic attachments, and to remind me of my dear native land, whose shores I have but recently left. Although my residence at home is not within the limits of the British Provinces—yet their contiguity to the United States, renders every thing relating to their moral and religious condition, deeply interesting to the friends of truth, in the part of the country where I reside. The frequent and increasing intercourse between the Canadas and the northern states, is calculated to remove local prejudices, and to increase the interest which they should feel in each others' welfare.

However we may differ in our views of national politics, there is one subject on which the friends of righteousness and truth in both governments, can have but one opinion,—the diffusion of Christianity & the regular establishment of religious institutions and ordinances.

To whatever form of government we may be attached—here we can meet on common ground: for we have one Master, even Christ, & all we are brethren. The religious and moral condition of the British Provinces in North

America, is a subject that cannot be viewed with indifference, either by the Parent Country—or by their near neighbours in the United States. From my own personal knowledge, I can say that this subject regarded with a deep interest by the friends of religion in the United States.—Much has been done to promote the circulation of Bibles and religious tracts in the more destitute parts of the provinces; and some good I trust has been effected, by the occasional labours of itinerant preachers. But as your Lordship well knows, the good effects arising from these efforts, are at present extremely limited and partial. In a country so extensive as North America, and in parts of it remote from literary and theological schools, there are not unfrequently found uneducated and illiterate men, who rashly assume the ministerial office,—whose zeal is not according to knowledge—and whose ministrations tend rather to disorder and confusion, than to instruction and edification. It is this exposure to a sectarian and illiterate ministry, as well as the complete destitution of all means of instruction in some parts of the country, which renders the formation of a Society such as that now contemplated, in my apprehension, of vast importance.

The Parent country, too, are under more favourable circumstances to promote the religious and moral improvement of the Provinces, than it is possible for their neighbours in the United States, to possess—however great our zeal and ardent our efforts to be of service to them. A Society formed in the Parent country, under such favourable auspices—enjoying the patronage of the illustrious individual who honours us by his presence on this occasion, and whose name alone is sufficient thro' every part of the British Provinces, to ensure attentive regard to any object with which it is associated—such a Society cannot but be of essential service in promoting the religious interests of the Scottish settlers in North America; and the establishment of it this day, will be hailed as an interesting and important era in their history. Among the many reasons which might be offered for the establishment of such a Society, I will only mention two; lest I should trespass too much upon your Lordship's time.—The first is, that it will provide a faithful and educated ministry as most desirable, and will be most useful to the emigrants from Scotland.

1st. The establishment of this Society will increase the number of faithful and learned ministers. It is on this account, my Lord, that although not belonging to any established church myself, I heartily rejoice in this Society's emanating from the established church of Scotland,—in whose bosom I have myself been nurtured, and for whom, although not connected with it, I still always retain the highest veneration. The Society in such a connexion will send out none other than regularly educated Ministers;—and may I not hope, under the influence of those to whom the management of its concerns will be intrusted, none other than pious and evangelical ministers.

To such a Society every destitute congregation in the Provinces will at once look and apply to fill the vacancy; and many will be encouraged to form new congregations, with the expectation of enjoying the regular ministrations of the gospel. It was this hope of obtaining a minister from the church of Scotland, that induced a much esteemed friend of mine in St. Andrews, New Brunswick, to erect, at his own expense, a most commodious church, which cost not less than 5000*l.* sterling. In this expectation he has been gratified, and the church I understand is now filled with a minister of the established church, who is becoming increasingly useful in that important station.

The establishment of this Society, my Lord, will I trust encourage others to go and do likewise.

The other reason which I would suggest for the formation of this Society is, that it will provide such a ministry as will be most desirable and most useful to emigrants from Scotland. The attachment of a Scotchman to his native land is proverbial. It is no less strong to the spiritual and expressive forms of his own church. The psalmody in no other church is like that in his own. The action and manner—the fancies of the tables—the previous fast, and the succeeding thanksgiving, and all the peculiar exercises of a Scottish sacrament, are to him deeply interesting, and can never be equalled, in his estimation, by the exercises of any other communion.

It is important that these prejudices, as some would regard them, (I would call them by a higher name—their social attachments) should not be overlooked; and therefore I consider the establishment of a Society which shall send forth ministers of the Scottish communion to preach the word and administer sacraments to Scottish emigrants, as peculiarly desirable, and deserving the patronage of every friend of Scotland.

My Lord, I might add much more on this subject; but I will not trespass on your patience, nor anticipate those who are about to address the meeting.

I will conclude by saying, that I view it as a happy circumstance in my life, that I should be providentially present at the establishment of a society which, it requires no peculiar spirit of prophecy to foretell, will be of essential and lasting benefit to the British Provinces in North America, both in this and in succeeding generations.

It was an ancient saying "He that knows not how to pray, let him go to sea!" There is a sovereign balm in prayer. He that has never prayed can never conceive, and he that has prayed, as he ought, can never forget, how much is to be gained by prayer. That man is most heroic in danger who fears his God; for by that fear he is fortified against all others.

A PASTOR'S ADDRESS TO HIS CHRISTIAN HEARERS.

In the discharge of our work, we have to do with four descriptions of people, and in dealing with each we stand in need of your assistance: namely, serious and humble Christians—disorderly walkers—persons under concern about salvation—and persons manifestly unconverted.

First: It may be supposed that in every church of Christ there will be a considerable proportion of serious and humble Christians. Our work in respect to them is to feed them with the wholesome doctrine of the word, and to teach them the mind of Christ in all things. The assistance which we ask of you, brethren, in this part of our ministry, is that you would not only pray for us, but be free to impart to us the state of your minds, and whether our labours be edifying to you or not. It is not so much by a systematical statement and defence of Christian doctrines that believers are edified, as by those doctrines being applied to their respective cases. This is the way in which they are ordinarily introduced in the scriptures, and in which they become words in due season. But we cannot well preach to the cases of people unless we know them. Add to this, the interest which you discover in the things of God has a more than ordinary influence on our minds in the delivery of them. You cannot conceive the difference between addressing a people full of tender and affectionate attention, whose souls appear in their eyes, and answer, as it were, to the word of God; and preaching to those who are either half asleep, or their thoughts manifestly occupied by other things. By looking at the one, our hearts have expanded like the flowers before the morning sun: thoughts have occurred, and sensations have been kindled, which the labours of the study could never have furnished. But by observing the other, our spirits are contracted like the flowers by the damps of the evening; and thoughts which were interesting when alone have seemed to die as they proceeded from our lips.

It will tend not a little to increase your interest in hearing, if you exercise yourselves on other occasions to reading and reflection. If you attend to the things of God only or chiefly while hearing us, we shall preach to you under great disadvantage. The apostle complained of many things being hard to be uttered, owing to the Hebrews being dull of hearing; and that for the time when they out to have been teachers, they had need that one should teach them again which were the first principles of the oracles of God. Thinking hearers give a facility to preaching, even upon the most difficult subjects; while those whose minds are seldom occupied at other times can scarcely understand the most easy and familiar truths.

Secondly: In every church we must expect a greater or less proportion of disorderly walkers.—Our work in respect of them is to warn, admonish, and if possible, to reclaim them; or if that cannot be, to separate them; lest the little leaven should leaven the whole lump. But in these cases, more than in many others, we stand in need of your assistance. It is not ministers only, but all who are spiritual, that the apostle addresses on this subject; and spiritual characters may always expect employment in restoring others in the spirit of meekness. It is of great importance to the well-being of a church, that men are not wanting who will watch over one another in love, observe and counteract the first symptoms of declension, head differences at an early period, and nip disturbances in the bud. By such means there will be but few things of a disgraceful nature, which will require either the censures of the church, or the interference of the pastor.

There will be instances, however, in which both the pastor and the church must interfere; and here it is of the utmost consequence that they each preserve a right spirit, and act in concert. There are two errors in particular, into which individuals have frequently fallen in these matters. One is a harsh and unfeeling conduct towards the offender, tending only to provoke his resentment, or to drive him to despair; the other is that of siding with him, apologizing for him, and carrying it so familiarly towards him in private as to induce him to think others who reprove him, his enemies. Beware, brethren, of both these extremes, which, instead of assisting us in our work, would be doing the utmost to counteract us. We may almost as well abandon discipline as not to act in concert. It was on this principle that the apostle enjoined it on the Corinthians not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, *no, not to eat.*

Your assistance is particularly necessary to resist and overcome those unlovely partialities which are too often found in individuals towards their relations or favourites. We have seen and heard of disorderly walkers, whose connexions in a church have been so extensive, that when they should have been censured or admonished, either a strong opposition was raised in their favour, or at least a considerable number have chosen to stand neuter, and so to leave the officers of the church to act in a manner alone. It is glorious to see a people in such cases acting in the spirit of Levi, who did not acknowledge his brethren, nor know his own children; but observed God's word, and kept his covenant.

It is often extremely difficult for a Pastor to go through with such matters without injury to his character and ministry. He being, by his office, obliged to take the lead, becomes the principal object of resentment; and every idle story is raked up by the party and their adherents which may wound his reputation and im-

pute his conduct to suspicious motives. If, in such circumstances, his brethren stand by him, he will disregard the slander of his enemies; but if they be indifferent, it will be death to him. Should such a conduct issue in his removal, it is no more than might be expected.

[Fuller's Works.]

From the London Congregational Magazine.

THE PASTOR'S RETROSPECT.

Last Scenes of the Life of a Fashionable Female.

Some time since, I was called to attend the dying couch of a most accomplished and interesting lady, and to witness scenes calculated deeply to impress and affect the mind. At the request of a friend, I visited her the first time last Monday fortnight. She was sitting on a sofa, supported by pillows. Her appearance was not such as to excite any apprehensions of approaching dissolution. Her niece and sister were present. After exchanging a few words, I asked her if she wished to see me alone. She said this was her desire; and her relatives immediately withdrew.

I began a conversation by requesting to know why she wished to see me, as she did not appear to be in immediate danger. She replied, that she wished to converse with me on serious subjects. I inquired as to the nature of her disorder. She told me her complaints were of long standing, and she feared incurable: her lungs were affected, and she had water on her chest. On my again reverting to spiritual subjects, she expressed a considerable degree of alarm as to her salvation, saying, she had the greatest fears that all would be wrong with her at last.

As the nature of her complaints rendered her recovery hopeless, I considered it my duty to tell her, that she could not recover; that though she might linger for weeks, or even months, yet her present disorders would bring her eventually to the grave, and might do so very speedily. I said, that every one placed in similar circumstances and destitute of genuine repentance, faith in Christ, and love to God, had the greatest reason to be alarmed; that I would, however, much rather find her in her present frame of mind, than in a state of indifference, without apprehensions, but at the same time destitute of any well-founded hope of a blissful immortality. I made no effort to dispel her fears; but attempted to deepen her convictions, by dwelling on the purity of God, the holiness and extent of his law, his unchangeable hatred to sin, and his determination not to suffer it to remain unpunished. She listened with eager attention, appeared overwhelmed with a conviction of her sinfulness, and destitute of any hope of pardon. Finding her mind so ready to discern the truth, and her heart so susceptible of its power, I stated my own case: "My convictions of sin have been, perhaps, as deep as yours. I have felt that it was an evil and bitter thing to sin against God; and were it not for a belief that Jesus Christ came into the world to save sinners, I should be as miserable at the present moment as yourself." I went on to state the foundations of my own hope, and preached the Gospel to her in all its freeness. She, however, derived no consolation from its truths, and said, she feared she must be forever lost. I called in her relatives, and, after reading and prayer, took my leave.

About twelve o'clock at night, I was summoned to visit her again, as it was feared she was dying. I rose from my bed, and obeyed the summons. The moon was shining in its brightness. The sea, along the shore of which I walked, was unruined, and reflecting with a steady lustre the beams of heaven which fell upon its ample surface. No cloud hung in the atmosphere. Not even a breeze was awake to disturb the repose of nature. All was calm and silent. The impressions produced on the mind by this scene, could be no other than admiration of the wisdom and power of God, and adoring gratitude to him for his goodness to his creatures. I was about to behold a scene of a widely different kind. The one proved to me, that God was wise, and powerful, and good; the other was to teach me that the exercise of other attributes was necessary to insure the peace and happiness of a fallen world. Without, all was calm; within the doors of the house to which I was invited, all was alarm and agitation. The contrast was at once striking, impressive, and instructive.

I found Mrs. H— leaning on the bosom of her niece, her breathing laborious, her pulse fluttering and intermittent, and her medical attendant expecting that every five minutes would be her last. She was in mental, as well as bodily agony. The 38th Psalm is descriptive of her case—"The hand of God pressed her sore; her iniquities were as a heavy burden, too heavy for her." I asked her relatives why they sent for me; that I could work no miracle, either by restoring her to health, or by affording her peace of conscience. They told me, she wished to see me, that I might pray for her. I asked her her wish. All she could say, was "Pray"—"Pray." We kneeled down, and I prayed that she might have pardon and peace, be purified, and made meet for heaven. I did not venture to pray for her restoration, apprehending that she was about to be called to the bar of God. We rose from our knees, and I seated myself before her. She was in great agonies. The sight wrung us to the heart. But her mental pangs were much more severe than her bodily. The whole scene was most distressing. There were several persons in the room. Some were sitting in silent sorrow—the medical attendant doing all in his power to afford assistance—her niece supporting her, and weeping over her. The poor sufferer herself, concerned about one thing only, was, at intervals, when the violence of her pangs would permit, crying for mercy: "Save me, save me"—"Christ spare me!"

"Pardon, pardon; for Christ's sake, pardon." These words she continued to utter at intervals, in a voice audible to those only who were near that end of the sofa on which she was reclining. I spoke to her occasionally, mentioning some of the most encouraging passages of Scripture, and directing her to look to Christ alone. She said she had no other hope, but expressed great fears. I left her, at five in the morning, in the same state in which she was when I entered the room at midnight.

I visited her again at nine o'clock on Tuesday morning. Her friends still thought she was near death. She could not speak, and could only express her desires by motions. I asked, "Shall I pray for your recovery?" She shook her head in token of dissent; and raising her eyes, and darting her hands towards heaven, expressed her wish to go there. "Heaven is a holy, as well as a happy place." She looked assent. "Do you desire its purity as well as its felicity?" She assented with emotion. I questioned her as to her hatred of sin. Her looks were expressive of abhorrence. As to her hope in Christ. The expression of her countenance was faint hope, mingled with the greatest fear, and unutterable anxiety. We prayed. I rose from my knees, and left the room, fearing I should see her no more.

I called in the evening. She was better. Several friends were around her, and in great distress. An individual present turned to me, as I entered the room, and said, "Sir, she is an excellent and amiable woman," or words to that effect. "Her conduct has been irreproachable. There is no cause for all this alarm. I did not expect to see this." I immediately said, "This doctrine, my dear Sir, will not do now." I seated myself by her, and inquired, "Have you, Mrs. H., been that excellent woman your friend seems to suppose?" "No," said she, (with an expression of the greatest self-abhorrence,) "it's all wrong, it's all wrong." "I hope you do not think I can save you. As you send for me so frequently, I fear you are depending on me." "On you! You save me! No." "Are you then hoping to save yourself; or have you no hope from that quarter?" "I have no hope but in Christ," was her reply. "Keep looking to him." "I have cried to him incessantly. Do you think he will hear me?" "I trust he will; he casts out none who come to him." "Ah! but I am so great a sinner." "He came to seek and save them that were lost. He died for sinners; he lives for them; and it is for such that he now pleads before the throne of his Father. And why not for you? Whosoever believeth in him shall not perish, but have everlasting life." After a few more observations of an encouraging kind, I said, "God has been very merciful to you. I did not expect to find you alive." "He is kind to me, indeed. He has spared me a little longer, to enlighten, I trust, this dark soul." I was with her a considerable time this visit, and had a great deal of conversation. Finding her deeply convinced of sin, and not at that time knowing that she had felt serious impressions some years before, I was rather surprised at her accurate conceptions of divine truth, and at her desire for those penitential and gracious feelings, the sweetness of which is known only to those who experience them. I read the 12th chapter of Isaiah, prayed, and left her.

On Wednesday she was very low, and thought to be near death. In the evening I called, found her much revived, and had a long and most interesting interview. She expressed a wish to feel a more firm conviction of pardon than she had hitherto experienced. Bearing in mind her knowledge of the Gospel, I said, "Madam, you know the truth as well as I do; you know there is no other Saviour but Christ; that no blood but his can cleanse from sin; that salvation is all of grace." &c. &c. To this she assented. I then began to make inquiries as to the period when she first knew the truth. She told me she had heard the Gospel from Mr. S. of Chapel; that, six years ago, her mind had been seriously impressed; that she had dedicated herself to God, celebrated the supper of her Lord, and found peace and pleasure in the ways of God. She said, that previous to her last confinement, she had found much delight in religion; had prayed fervently to God for deliverance, in the hour of her sorrow; but had required the goodness of God with the most base ingratitude. Induced by her dearest earthly friend, she quitted the ministry under which she had been at first impressed, and attended where she derived no benefit; and, alured by the same tempter, she was soon lost in the vortex of elegant but gay society, which, fascinated by the accomplishments of herself and husband, was constantly surrounding them. She expressed the greatest abhorrence of herself, as a backslider from God, and feared she could never be forgiven. I gave her no encouragement to think lightly of her sin, but endeavored to set it before her in its blackest colours. This was, however, almost unnecessary: she abhorred herself, and repented as in dust and ashes. "The world allured you from God. Did it give you satisfaction or pleasure?" "No; it made me most miserable." "When you first began to mix with that society which has been so injurious to you, did you immediately give up prayer and every kind of spiritual exercise?" "No; my conscience would not allow this; but I gradually lost the spirit of religion." "Did you give up private devotion soon after you left off hearing the Gospel, or did you continue to pray night and morning?" "I did not give up private devotion; but I soon lost the spirit of prayer."

"In what light do you now regard all those accomplishments which qualified you for that class of society which was the means of alluring you from God?" "They are all nothing to me now." "If you were to be restored to health, could you associate with your gay friends again?" "If I were, I could have no pleasure, nothing but distress of conscience, in their society." She was very much concerned, because she had not till this interview, told me of her former religious impressions. "Do not think I wished to give you a wrong idea of my character—to conceal any thing from you." Her manner convinced me of her sincerity. "How was it that you did not impart this before, at some of my former visits?" "I can hardly tell you; but it was not from any wish to deceive." "In your earnest concern about salvation, had you not forgotten every thing but your sins, your Saviour, and eternity?"

"True," says she, "my whole soul was fixed on pardon, and life in the favour of God; and these excluded from my mind all other thoughts. O, that I could get rid of this burden!" I seated myself before her, and began to read those verses of the 51st Psalm which were applicable to her case. She was affected by all that were read, especially with the 9th, 10th, 11th & 17th verses. When the 17th was read, I made a few remarks on the encouragement it afforded to every true penitent. "I fear," says she, "my heart is not sufficiently contrite, nor sufficiently broken." "It is the work of God to soften the heart." "Oh, that he would soften mine yet more and more!" "Shall we pray for pardon and peace, for holiness and eternal life?" We kneeled down and prayed; beginning with a confession of mental pollution; ascribing goodness and love to God; confessing our actual sinfulness and abuse of the best blessings; mentioning her own case, as a backslider; and entreating that God would pardon, restore, comfort & receive her to himself. When we rose, she pressed my hand with warmth, and said, "These are just the things I want: I fear my spirit is not sufficiently broken, my heart not sufficiently contrite." I said, "God is the best judge of that."

She has been the mother of a child which died at the age of ten, giving the most satisfactory evidences of a new heart, and a spirit prepared for a blissful immortality. Speaking of this daughter, she said, "that dear child, who is now in heaven, impressed the mind of her father; and now his letters are different from what they used to be. He says all his hope is in Christ." "And does not this give you comfort?" "It does." "Did you receive any letters of this kind before you came to H—?" "Yes." "Did they afford you pleasure then? Did they lead you to prayer, and render you thankful to God?" Her mind now began to wander: the conversation had been too much for her feeble and shattered frame. I rose to depart. She looked at me, and with a countenance expressive of the deepest self-abhorrence, directed, at the same time, her hand towards the seat I had just left. She said, "Here you have been sitting, and for a long time, by such a wretch!" She expressed earnest desires for the influence of the Holy Spirit, and for a great degree of love to Christ; saying, she feared she did not love him as she ought.

On the next day I saw her, (it was about 5 o'clock,) she was faint and low. Some of her first words were, "you are a true friend: you have told me all the truth. Now try me, probe me to the quick." Having noticed that she had expressed no determination to lead, if spared, a new life, and being desirous to know if, while she wished to live to the glory of God, she was distrustful of her own strength, I said, "Now, let us make a supposition; it is relative to that which you, as well as I, know can never take place. If you were to be restored to health, how would you act?" "I have never thought of it." "Do you think you could forsake God a second time?" "I forsook God before, and I fear I should again." "Without his grace, you unquestionably would! But your desire, I trust, would be towards him, and you would not willingly leave him again. What do you think of that prayer of the Psalmist, 'Hold thou me up, and I shall be safe'?" "That suits me." I left her, and returned at eight o'clock. I had some tracts in my hand. I was distributing them among her friends and attendants in the room. When I seated myself by her, she drew my hand towards her, and said, "Give one to—." She described in two words, her character, and added, "I trust, that seeing me in so wretched a state will be useful her." She mentioned her little boy, spoke of him in a most affectionate way, and referred to his reading the 23d Psalm. Her mind was at this time gradually receiving peace; her terrors had subsided; she was looking to the Saviour. I left her with the most pleasing hopes that my visits had not been in vain.

On the evening of Sunday, (October 1,) after the evening service, I found her much better, and I was much encouraged by her grateful and affectionate disposition of mind. Her leading wish was, to have her own will swallowed up in the will of God. Her fears were almost wholly removed, and calmness and resignation had taken their place. She asked me to pray for a few moments, saying, that she feared I should be exhausted by the labours of the day.

On Monday (Oct. 2,) she was very ill. At eleven at night, I went to her apartment, and remained till four in the morning. She was suffering under a severe attack. Her agonies were heart-rending; but her trust was in Christ, and her desires, for deeper penitence and an increased feeling of self-abhorrence. The word of God was now precious in her esteem; she wished consolatory passages to be suggested to her, and derived much comfort from them.

On the following day, she appeared very low. Her lungs were giving way; and death was approaching as certainly, but not in so terrific a form, as under the attacks of her other disease. She had many fears, thinking her repentance not sufficiently deep, her self-abhorrence for her ingratitude to God not so lively as it ought to have been. I found her, however, on inquiry, renouncing herself, trusting in Christ; and her answers and spirit were most pleasing and satisfactory.

On the following day, (Wednesday,) I found her in great agonies of body, but her mind in a heavenly and spiritual frame. She was expecting immediate dissolution, and appeared not only prepared, but even anxious for her great change. "I suffer much, but what are these sufferings, when compared with those of my Saviour. I have been thinking of Calvary: I remember his cross. O how can I forget it! I long to depart, and to be with Christ: he will receive me." I said, "He will reject none who come to him; he saves to the uttermost. Look unto me and be saved." She requested me to repeat the 23d Psalm. When I came to the 4th verse, she said, "That is the verse I mean." Under one most severe paroxysm which she thought would be her last, and which caused the most dreadful agonies, she said, when a moment's intermission of her pains allowed her to speak, "Soon to be in glory." She recovered; and suffered under renewed

attacks. I said, "You are not to leave us yet." She said, "Oh for patience to bear all the will of God! 'Twill not be long. Oh that this conflict were over! But how sinful I am, not to submit. Lord, grant me submission!" She spoke in an affectionate way of her little boy. I asked her, if she had seen him. "I do not mean to see him any more: I would have nothing intervene between me and my God." Then, turning to her niece, she added, "But he is to see me, when I am laid out." I said, "It will not be you, Mrs. H., that will be laid out." "No," says she, "only this clay." I again said, "God does not mean to take you immediately;" and repeated the words of the Psalmist, "Be still, and know that I am God!" She repeated them deliberately, and with great emphasis: "O this is important! Thy will, my God, be done!"

In the evening, between six and seven, I found her much revived. She said, she had been praying for the influence of the Holy Spirit, but feared she had not received them. Apprehensive she was expecting some extraordinary feelings of mind, I told her, that her conviction of sin, self-abhorrence, her renunciation of her own, and dependence on the righteousness of Christ, were not the result of any natural impressions, but proceeded from the influence of that Spirit of which she was so desirous to partake; that God frequently gave peace of conscience, where he did not afford joy; and that the former was preferable to the latter.

From this day till Sunday, Oct. 8th, I did not see her. On that day, I found her in a more reduced state than I had hitherto seen her—her lungs going fast—her eyes glazed, and her mind wandering. She, however, knew me; pressed my hand affectionately; said she was looking only to Christ; that, as God had spared her so long and so unexpectedly, if it were his will, she would feel pleasure in being spared a little longer, to be more established in his ways.

I saw her on Monday, the 9th. She was dozing, wandering, and gradually approaching her end. The following evening she died.

These facts are not destitute of instruction. How was the backslider filled with her own ways! How great the long-suffering and tender mercy of her offended Lord! As he darted on Peter a glance expressive of expostulation, of conviction, and of reproof, to bring him back from his wanderings; and as Peter went out and wept bitterly; so also he looked on this object of his favour, infusing the principles of genuine repentance, and leading her to a deep abhorrence of her ingratitude, that he might restore her to himself, and prepare her for those pure and inconceivable felicities which he hath in reserve for all them that trust in him. From this narrative, let the man who habitually neglects his religious convictions take warning; let him bear in mind, that the long-suffering of God has a limit, and if, too frequently warned, he still hardens his heart, he will suddenly be cut off, and that without remedy. And let him, also, who longs to return from the broken cisterns to the fountain of living waters, recollect that God is willing to heal his backsliders, to receive him graciously, and once more to express towards him the freeness of his love. He who strengthens himself in his impotence, and makes his face harder than a rock; who says to God, "Depart from me, for I desire not the knowledge of thy ways;" has every reason to fear. But the humbled transgressor, the returning backslider, has every thing to hope from the character of God, the grace of the Saviour, and the abundant provision of the Gospel.

For the Recorder & Telegraph. RELIGION IN MICHIGAN.

MISSISSIPPI EDITORS.—I have seen with great pleasure, that the attention of the religious community is turned to the desolate places in our Western Country. As a visitor I should deplore, as a settler in the wilderness I should lament, the want of a preached Gospel.

While I hear through your valuable paper, that missionaries have been sent into our South Western Territories and some of the Western States, I cannot but rejoice in the prospect, that thousands of my fellow immortals, perishing for lack of vision, may yet enjoy the full fruition of that blessed hope which maketh not ashamed;—that their prayers and ours may be answered; and that the sacred truths of the Gospel may yet be preached to them and their children. But among all the efforts which are making, little—I had almost said nothing—appears to be doing for the Michigan Territory. Until the present summer I believe, no ordained Protestant minister has been located in any part of this Territory. Several missionaries have visited the frontier, or that part of the Territory bounded by the Canadian or neighbouring Lakes, and there are at present a Congregational and an Episcopal minister located at Detroit. The former has received a call from the only Congregational church in that city.

Michigan Territory is now fast filling up with settlers from New York and the Eastern States;—several thousand settlers have come in during the present season, and there is promise of a great number the next year.

Is there no Missionary Society—are there no friends of Zion—who will encourage us to hope that we also are remembered in their prayers; and that while the sons of New-England sit down among us and hope to gain worldly riches in the bosom of this fertile country, we may also bear the glad news of salvation under our own vine and under our own fig-tree, with none to make us afraid? If our wishes can be realized, then shall we and our children rejoice with you,—then shall the wilderness blossom as the rose, and the desert places be made glad.

VIEW OF A MISSION IN THE MICHIGAN TERRITORY.

The Rev. Isaac W. Ruggles has been laboring in Michigan Territory since December last. The following account of his labors is given in a letter to the Corresponding Secretary of the United Domestic Missionary Society, dated Pontiac, August 29. [From Vis.]

My labours have been continued almost entirely in Oakland county. Having no fellow laborer in the county, I have been constrained to visit and to preach in a large circuit; and owing to the scattered condition of the church, it has been expedient to administer the Lord's Supper in three or four several places. Since the first of December, 41 have been added to the church; 22 from other churches, and 19 by profession. We hope that five or six have passed from death unto life during the past season. The whole number now in the church is 55. Several others will soon be added. I have baptized 21; 7 adults and 14 children; and have dispensed the communion 8 times. I have ordained in this church two Ruling Elders and one Deacon. Pastoral visiting has been my employment almost every day; and in this duty I have generally met with a kind reception. The people have often expressed their thanks for my labours of love.

Three Sabbath Schools are instituted in the county, 3 centers of prayer, and 2 female weekly prayer-meetings. A Female Tract Society is now in operation, and a Bible Society is contemplated. Meetings are in

general well attended, and it would seem that the means used have not been altogether vain in the Lord.

The Lord's people are desirous that the same means should be continued, and also that more missionaries of the cross should be sent over to help them. None but those residing in this destitute region can be adequately sensible of the need there is, that more heralds of salvation should be sent to this part of the Lord's heritage.

Two weeks since I organized a church in the south part of this county, styled the Second Church of Oakland County, consisting of 8 members. One was added the Sabbath following. The one added is a remarkable instance of conversion from notorious profanity to the zealous worship of the living God. His conversion took place about 3 or 4 weeks ago. In this church I have ordained a Deacon and a Ruling Elder; and one Elder is from a church at the east. There are 7 or 8 others standing in readiness to unite with this church as soon as they may have opportunity. Here, in the wild-ness, where 18 months ago, no civilized man resided, the standard of the cross is now erected. Here are excellent ones who love to meet, and pray, and sing and learn the way of truth. This township, into which no family emigrated till last year in May, is now entirely settled.

Brother Frontiss, a missionary recently sent out by the General Assembly, is now labouring with good success at the River Raisin. Brother Wells, who has, the summer past, been preaching at Detroit, is about to be settled there. One or two labourers are needed in Oakland county.

The Second Church of Oakland county desire me to request that a missionary may be sent to them. The minister whose labours they desire, will probably do, if he can obtain aid in the sum of \$100 from your Society.

The Rev. Dr. Tyerman and George Bennett, Esq. who have lately visited the South Sea Islands, write: "Were it possible for the whole Christian world to see what we have seen, and to participate the pleasures which we have enjoyed, while holy gratitude would fill every heart, all would redouble their exertions to promote the knowledge of the same Gospel, in other parts of the heathen world, that has been instrumental in effecting such wonders here."

Extract of a letter from Machias, Me. dated, Oct. 17, 1825. A revival of religion commenced here a few weeks since, & is now in a very prosperous state. About thirty are hopeful converts, mostly youth—among others a daughter of our Senior Pastor, who by the way seems almost to have renewed his age. He preaches again to us occasionally, say, on Sabbath evenings, and the testimony from his lips seems to be very weighty. A revival commenced in August last at Lubec: there are reckoned to be about 30 hopeful converts there.

Chr. Mirror.

Vermont Bible Society.—The annual meeting of the Vermont Bible Society, was held at Montpelier, on the 19th ult. The meeting was fully attended. After reading the report of the Board of Directors, several addresses were made, and a contribution was taken up, which amounted to \$93. The exercises were very interesting, and evinced the increased attention which is paid to the Bible cause. The Directors' report unfolded a narrative of facts, which, while it encourages the friends of Zion to persevere, tells them, that long and arduous must be the labour, ere the desolations of many generations will be repaired. It exhibited some statements, which showed that even in our own land, where the light of the Gospel circulates freely, yet like the sun in his meridian height, though he shines upon the high places and open valleys, still there remain many fastnesses of the hills, to which his beams have never penetrated, and many a dark cavern, where serpents hiss, and wild beasts make their habitation. We were very much pleased with the resolution which was introduced, in which the members pledged themselves to ascertain the number of families, which are destitute of the Bible in our own state, and not to relax their exertions until all shall be supplied.

W. Watchman.

RECORDER & TELEGRAPH. BOSTON, NOVEMBER 11, 1825.

SKETCH OF THE REVIVAL IN BOSTON IN 1823. In the month of May, 1822, a number of Congregational ministers who had assembled in Boston to attend the Annual Convention, agreed to make it a subject of special prayer that God would revive religion here in its purity, and to recommend the same to their respective churches. Not long afterwards, a Union Prayer Meeting was established by Christians of the Congregationalist and Baptist denominations in Boston, to be held once a week, at the Old South and First Baptist Vestries alternately, for the purpose of supplicating the same unspeakable blessing.

In the course of the summer following, many earnest petitions were presented at the throne of mercy—many faithful exhibitions of the truth were made, both by clergymen of the city, and strangers—but nothing like a general movement was visible, and the few whose spirits were quickened, could only cry, "O Lord, how long!"

In the early part of autumn, a meeting was established on Saturday evenings, in private houses, by members of Park Street Society; and soon the hearts of Christians were made glad by witnessing such an increase of numbers, that large rooms became necessary for their accommodation—then double rooms—and ere long, even these being insufficient, the meeting was divided and a part assembled in another place. After this it was transferred to Park Street Vestry, which becoming crowded with attendants, the professors of religion principally withdrew, and held separate meetings for prayer at the same hour. This was in January 1823; and it was now manifest, that the Holy Spirit was operating upon the minds of many in the congregation. The drooping head and trickling tear began to take the place of former indifference—the church was awakened to more and more spirituality—and strong hopes were entertained, that God in very deed was about to bless his people and build up Zion.

The first cases of deep conviction which occurred, were three daughters of a sister in the church, whose attention had been arrested by the direct and earnest conversation of a Christian friend. They soon entertained a hope of an interest in Christ.

About this time a special meeting of brethren was held, to confess their sins one to another, and pray one for another. Each member successively expressed his sense of past unfaithfulness, ingratitude and neglect of duty—much contrition was apparent, and fervent prayers for forgiveness ascended to Him who has promised to forgive those who confess and forsake their sins. It was a season which will never be forgotten. In the mean while an unusual seriousness had commenced, and the number of inquirers had considerably increased, in the Old South and Essex Street Societies in this city, and the Rev. Mr. Fay's congregation in Charlestown. About this time certain members of Park-Street Church, attended, by invitation, church meetings of the Old South and Union Churches in Boston, and of the First Church in Charlestown, and gave a particular account of the state of things in the church and congregation to which they belonged, and of the measures they had adopted to promote the good work which had so auspiciously commenced among them. This measure was followed by happy consequences.

Each of the Churches mentioned, from this period held a prayer meeting for the special purpose of supplicating more plentiful effusions of the Holy Spirit, on the evening of its usual lecture at the Vestry, and speedily strengthened and encouraged by unexpressed evidence that God heard and was answering their prayers.

The Inquiry Meetings in the several congregations, which at first had been held at private houses, in consequence of increasing numbers removed to large apartments, that of Park Street congregation to Academy Hall in Bromfield Lane, and the other Societies to their respective Vestries. In the month of May, the Inquiry Meetings of the three congregations in Boston were united, and a large public Hall procured for their accommodation. Here were seen at one time between 300 and 400 inquirers, many of them bowed down under a sense of their sins and desert of eternal mercy. On these occasions, it was usual to converse with them individually, as well as to address them collectively, relative to the things which concerned their everlasting peace. Ministers found it necessary to call upon laymen to assist in these conversations, that thus the meetings might not be protracted to an unreasonable hour.

Several clergymen from abroad were at different times invited to take a part in the work—among whom may be mentioned Rev. Drs. Payson, Beecher, Hamphrey, and Taylor.

Bible Classes.—The influence of these institutions was most favorable; and to many, without doubt, they have proved an occasion of rejecting never to return. Among the special means employed during the Revival, were—

Public Lectures, on Sabbath and other evenings. The houses of worship were, on these occasions, crowded with solemn and interested hearers; while the truth of God's word was exhibited in all its clearness and power.

A weekly meeting in the evening for Male Adults, and in the afternoon for Female Adults,—invited to attend at private houses by particular request,—where they were addressed by one of the pastors or other clergymen, in such a manner as appeared most likely to produce a beneficial effect.

A system of Neighbourhood Meetings, held in each Society, at private houses during the day, of about an hour in length, and as many as could be conveniently attended by a clergyman.

District Meetings were established at 10 or 12 different places in the city, and continued, on Wednesday evenings, through the winter and spring. They were conducted by lay-brethren of the three churches, and were designed to arrest the attention of various classes of people and influence them to attend the public Lectures.

During the spring and summer, Prayer Meetings were held in the three Vestries, every morning except Sunday, at 5 o'clock. Care was taken that the exercises should be short, and confined as much as possible to the particular object of the meeting.

Rooms in central situations were designated, in which Christians might retire for prayer in business hours, and thus preserve their minds from becoming engrossed with the cares of the world. One would go to the place appointed and offer his prayer, even though no other person should be present. Others would succeed him—and then others—and thus endeavor to have "prayer without ceasing," for a continuance of the blessing.

Days were also set apart by the churches for Fasting and Prayer; which tended greatly to diffuse and enliven the spirit of the Revival.

Many remarkable instances of the operations of the Holy Spirit, might here be recorded—a few only of which must suffice: Five brethren of the church retired one day, at noon, to spend an hour in prayer for their respective families. One of them left his wife, in the morning, under deep conviction. When he returned to dine, after this season of supplication, he found her distress was gone. He feared she had grieved the Holy Spirit, and lost her convictions; but, as it proved, she had found peace in believing, at the same hour in which the five brethren were waiting at the throne of grace.—Another of the five brethren had a son, a daughter, two sisters, and another relative in his family, hopelessly converted. The son was in a distant state, deprived of the public means of grace; yet the eternal Spirit, who is in every place, was pleased to regard him in mercy, and led him to the fountain of life. When impressed with a sense of his lost condition, and anxious to seek the guidance of some faithful minister of Christ, he was obliged to ride the distance of 30 miles, before he could be found. The means which God saw fit to use for his conversion, was the death of a friend. Being a graduate at one of our Colleges, he has since gone through a course of theological education, and is now a minister of the gospel.—Another of the five brethren was permitted to behold a saving change wrought in the mind of a niece, and also of a cousin, in his family;—and another, whose wife had long been in a state of darkness and doubt, was so happy as to see her difficulties vanish, and her name annexed to the Covenant of the Church.

A brother, whose wife was under deep impressions of religion, invited a few Christians, while she was in the next house. By him he was advised to take them to the Vestry meeting in the evening, as was also desired to request them to visit him on the morning following, which was the Sabbath. They came—and never did two men appear more like condemned criminals than they. A clergyman happening to be present, they were counselled, and commented to God in prayer. They afterwards attended the Inquiry Meeting, and ultimately obtained hope of pardon.

Though it pleased God, in most cases, to make use of the preached word as the means of conviction, yet the manner in which several were led seriously to attend to the concerns of their souls, was peculiar and worthy of notice.—A lady who had always heard Unitarian preaching, requested her minister to pray for her mother who was dangerously sick, and whom he had called to visit. In the course of his prayer, he asked that "her sins might be forgiven." The idea that her mother was a sinner, seemed perfectly new to her.

Each of the Churches mentioned, from this period held a prayer meeting for the special purpose of supplicating more plentiful effusions of the Holy Spirit, on the evening of its usual lecture at the Vestry, and speedily strengthened and encouraged by unexpressed evidence that God heard and was answering their prayers.

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ted to the visible Church of Christ. To induce the people to assemble on the occasion, and to accommodate those who should come, a temporary building, 100 feet by 66, was erected by the missionaries. In this house from twelve to fifteen hundred natives met on the day of the solemnities, which were witnessed with great apparent interest. The English missionaries of the neighborhood were there. The exercises on the occasion were as follows:—Introductory address, prayer, and singing—prayer and sermon—address to the candidates on the subject of baptism and prayer—baptism of the candidates, a ceremony which is said to have been peculiarly interesting—prayer after the baptism—reading the articles and covenant of the church—baptism of the children—address to the persons received into the church—administration of the Lord's Supper—and address to the audience.

Eighty-six persons commemorated the love of Christ at his table; seventy-three of whom were natives. After these services, the question was put to the audience, "Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" Immediately, more than one hundred natives, unconnected with the church, arose, thus publicly declaring their belief of the Christian religion, and their intention to become the disciples of the Lord Jesus.

Of those admitted to the church, the case of Timothy Deight was described as peculiarly promising. The number of children in the mission schools established by the American missionaries, was, in February last, more than 2,600. Two hundred and fifty-five of these were girls; a fact, which the Secretary said was worthy of grateful notice, as, but six years ago, it was with difficulty that the missionaries could procure so small a number as ten females for instruction; so strong were the native prejudices against female education.

The importance of the contemplated mission college in Cayenne is very great; and a liberal patronage is earnestly requested by the missionaries. In order that, among the pious and promising youths, there may be many qualified to act as Native Preachers.

The letter of the missionaries, from which this intelligence was drawn, is published in the *Missionary Herald* for the present month.

Cherokees.—At Candy's Creek, the latest missionary station formed among the Cherokee Indians, a church has recently been organized, and five Cherokees admitted. One of these is a very aged woman, who gives much evidence of piety.

Palestine Mission.—Some years since, the Syrian Archbishop, Giarve, visited Rome, Paris, and London, to obtain money, as he then professed, in order to print the Scriptures on Mount Lebanon. Money and a press were accordingly given him; but he has never printed the Scriptures, and being now elected Syrian Patriarch, he opposes their circulation by the missionaries.

The Maronite Patriarch, in an order which he had issued to impede the distribution of the Bible by the missionaries, had asserted, that "they buy up the books printed at Rome, to get them out of the hands of the people." To this charge the missionaries at Beyrout thought proper to reply; and in this reply he fact of the Syrian Patriarch's obtaining funds for the dissemination of the word of God, was alluded to, in order more effectually to repel the charge of the Maronite Patriarch. This disturbed Giarve, who accordingly published a defence, of which he sent the missionaries a copy. A translation having been forwarded to the Corresponding Secretary of the Board of Missions, a part of it was read at the Concert.

In this he discloses having received either money or press, when in Europe, for the purpose of printing the Scriptures; but says that all was given him to use just as he should think proper; and disavows any intention ever to co-operate in circulating the Scriptures among his people. It was remarked, that the conduct of the Syrian Patriarch since his return, has destroyed his character in Europe for upright and honest principle. His manifesto, which is, in some respects, a curious document, and depicts (if further development were at all necessary,) the genius of Papacy, will probably be given to the public through the official channels of the Board.

Messrs. Bird and Goodell find important openings for usefulness in Syria, & especially in Beyrout. Their school, though opposed by the Catholics, is prosperous, and the missionaries appear to be animated by their prospects. They regard the Turks in the light of protectors, who, besides caring for none of the things which alarm the Catholics, stand in fear of England, under whose protection our missionaries live and labor.

Communications are daily expected from Messrs. Fisk and King, relating to their residence in Jerusalem, and their journey from thence to Beyrout. Messrs. Goodell and Bird say, that they have many melancholy descriptions to give.

Sandwich Islands.—The notices of this mission were scarcely less interesting than any that have been received in past times, and were five months and a half later than the latest intelligence hitherto published.

For the reason mentioned at the onset, we only say now, that the news of the king's death occasioned no other effect at the Islands than deep sorrow, and that the subsequent prosperity of the mission has been greater than ever before.

Miscellaneous.—Mr. Evans gave it as the opinion of a very intelligent and pious gentleman, whom he had lately seen, and who had spent thirty-two years in India, and had sustained important offices, both military and civil, in that country, that superstition and idolatry in India, would ultimately fall before the influence of Christianity; and that it would fall in Southern India within no very long period.

This gentleman had been personally acquainted with Swartz, and said that no man in India, black or white, prince or subject, had more influence than that missionary. He had seen 500 Brahmans assume the customary attitude of solemn veneration when addressed by Swartz. During the bloody wars between Hyder Ally and the English, Swartz was permitted to go any where, without molestation from either party; and when once he expressed his apprehensions to Hyder, that his soldiers, not knowing him, might one day do him harm, that Emperor gave him a passport, signed with his own hand, permitting him to go any where in his territories, for he was a holy man, and would not abuse this liberty.

The gentleman further remarked, that in Calcutta every respectable man professed a friendship for missionary operations, from a conviction of their utility; and that of late years, a great and most favourable change in this respect had occurred at Madras; and moreover, that in consequence of missionary influence, true piety had made astonishing advances among the Europeans in that country.

In conclusion, Mr. Evans stated, as has been usual

on the first Monday in November, (that being the anniversary of the institution of this meeting) how much had been contributed at this Concert during the past year. The sum was eight hundred and forty-one dollars, sixty-seven cents; making the whole contributed at the Concert in Park-street Church during the last seven years, \$5,311 67; a yearly average of more than 760 dollars. This, however, had formed but a small portion of what had been given by those who attend the Concert, for the support of missions to the heathen; not to mention their numerous other charities.

For the Recorder & Telegraph.

AMERICAN COLONIZATION SOCIETY.
MESSRS. EDITORS.—Such have been the offers for emigrating to Liberia since my first notice in your journal, that I am now prepared to develop another part of my plan. It is to receive from their parents or guardians, several youth for the following professions:

The Sacred Ministry;—the Profession of Medicine;—the Printing Business;—the Mercantile Profession;—the Carpenter and Joiner's Trade;—the Blacksmith's Business;—the Mason's Business;—the Mill-wright's Business; and the Hatter's Trade.

There are more reasons in support of this measure than I have time to enumerate. The Colony is already in a most flourishing state. The United States Government are building a town for re-captured Africans, for their resident Agents, and for the accommodation of those American Seamen who capture and bring slave ships into the port of Liberia. The Colonists are erecting two other towns for themselves and for American Emigrants. New towns must constantly spring up in the interior of the Territory, as it is designed to give the whole of the order of an agricultural community. The natives also, viewing with astonishment the superiority of the Colonists' mode of life over their own and that of the slave-dealers, are importing to have the mechanic arts, and the incipient principles of science and religion introduced among them. Does not all this call for the exercise of every important profession in life?

The Colony, moreover, affords the best school for people of color to acquire these professions. Almost every shop and store and office and high school in America is shut against their youth. Besides, a knowledge of the peculiar circumstances of the Colony is indispensable, before they can act well their parts in any of these callings. It is a knowledge that can be acquired only on the spot. They would become almost perfectly assimilated when young, live longer in the midst, possess a deeper sympathy and confidence, and thus have an insuperable advantage over those who grow up in foreign lands, and come in among them as foreigners, to dictate in matters of which they are in a great measure ignorant.

Let us then teachers of African Schools, Societies for African improvement, and the benevolent generally, bring forward suitable youth to carry this plan into complete effect. They doubtless may be found in sufficient numbers, to hail with rapture this new demand for the exercise of their higher powers. Their parents surely will not object to the brightest of their sons going forth where they may become—not shoe-slacks and slaves for the proud and scornful—but influential freemen, occupying all the honorable stations among a people proscribed of God.

For what has the Providence of God of late raised up for them so many schools and teachers? Why has God blessed these institutions so much to their mental and moral improvement? Has he not also prepared a place, in the meantime, corresponding with their intellectual elevation. I feel assured that there will be no difficulty in answering these questions, nor in performing the duty they suggest, by such as have watched, from week to week, the opening of African intellect, but sighed over the possessors of such endowments, when they remember to what a menial service they were doomed.

Communications as usual addressed to me at Boston, to the care of Des. J. C. Proctor. 12 Sessions. Agent of the Am. Colonization Society. November 3, 1825.

RELIGIOUS AND MORAL INSTRUCTION

OF THE POOR.
The members of the "Boston Society for the Religious and Moral Instruction of the Poor," are notified that their Annual Meeting for the choice of officers, &c. will be held on Wednesday next, 16th inst. in the Old South Vestry, at 4 o'clock, P. M.

The Anniversary Sermon will be preached at the Old South, by the Rev. Mr. Emerson, of Salem, on Wednesday evening next. Services to begin at half past 6 o'clock, and a collection will be made for the objects of the Society.

Boston, Nov. 9, 1825. WM. JENKS, Sec.

From a Correspondent.

The operations of this Society are extensive, and it requires a very considerable amount of money annually, to maintain them. It is hoped that the public favor will be continued, and this meeting be fully attended. Preaching to the seamen at Central Wharf, and at the "Mission House," and the support of eleven Sabbath Schools, are among the important efforts of this Society, to do good.

POLITICAL AND OCCASIONAL.

FOREIGN INTELLIGENCE.

London papers to Sept. 27th, and Liverpool to Sept. 29th, have been received at New York. Smyrna dates to Sept. 1st have been received here; for extracts from which we are indebted to the D. Advertiser.

The Tripolitan government is stated to have declared war against the Sardinian states.

On the 26th day, a fire broke out in Smyrna, which destroyed thirty three houses large and small, and the conflagration would have been much more extensive, but for the interposition of the commandants of the French, English, and American and Dutch vessels, who, with their officers and crews, rivalled each other in their efforts to aid the local authorities in suppressing the flames. The American squadron, described as consisting of eight vessels, including a superb ship of the line, a frigate and two corvettes, arrived at Smyrna, Aug. 19.

The Greek deputies (says a Trieste date of Sept. 13) who are going to London to claim the protection of the King of Great Britain, have arrived at Zante.

The "Friend of the Laws," of July 29th, (a Greek paper published at Hydra), contains a narrative of the operations of Prince Ypsilanti on the 19th, 20th and 21st, in the neighbourhood of Tripolizza, who, instead of being dead, as had been reported, is represented as watching every opportunity of attacking, with some success, detached parties of the Arabian troops. On the 21st, he sent into Napoli, 27 of 30 prisoners whom he had taken, and hearing that 3000 of the enemy were marching towards Mistra, he had proceeded in that direction to oppose their march.

A letter from a highly respectable source, dated Smyrna, Sept. 1st, contains the following agreeable information:—

"The Greek cause has again brightened up—Candia has been very nearly recovered from the Egyptians, and it was expected the Turks would be obliged to shut themselves up in the fortress of Retimo, as the Greeks had taken Mount Ida, and most of the strong holds. An expedition had also sailed to destroy the fleet in Alexandria, which a report says has succeeded. Missolonghi has been relieved, and the Turks driven back with great loss; and in the Morea the Greeks have taken new courage, owing to the successes in different parts, and have begun skirmishes with Ibrahim Pacha."

The latest intelligence of Sept. 4, in which it is stated, that the Greeks had attacked Nisi and Calamata, and had destroyed 1200 Arabs; that Hassan Bey, who had been sent with a thousand men from Tripolizza to forage, had been killed, and his corps entirely defeated; and that it was confirmed that the Greeks were prepar-

ing an expedition at Hydra, to land 3000 men in Candia, where Ibrahim Pacha had left the garrison, very weak, and the Greeks of the Island still maintained a footing in several of the cantons.

Another Smyrna letter of the same date says, the last news from Smyrna is from a letter dated 20th of Aug. from Syria, which says, "The affairs of the Greeks take quite a new turn, and go on as well as possible, or its best friends can wish; at Missolonghi the Turks had been repulsed with great loss; after which 2000 men, coming from Salona to the relief of Missolonghi, fell in, during the night, with the Turkish army, and completely routed it, with the loss of Serasquier and three Bays, whom they took prisoners. Also 3000 men sent from Napoli di Romania to Candia, had arrived safely, and effected a counter revolution."

Latest.—By the Congress, London papers have been received here to Oct. 7th. The London Gazette of the 4th, contains the proclamation of the King against fitting out ships of war or privateers against the Turks. His Majesty commands a strict neutrality to be observed by his subjects. The Greeks, of course, will receive no assistance from the much talked of expedition of Lord Cochrane.—An attempt was made by the Greeks, on the 10th August, to destroy some Turkish vessels in the harbor of Alexandria, Egypt, by means of a fire-ship. By some accident it did not explode, and thus a host of vessels, of various nations, were preserved; as "if the attempt had succeeded, not a ship in the harbor would have escaped."—Nothing of particular interest from the Morea. Ibrahim remained at Tripolizza, acting on the defensive. The Greeks in Candia were making some progress. Red-sold Pacha remained near Missolonghi, endeavouring to re-organize his army.

LATEST FROM PERU.

Advices from Lima to the last of July have been received at Baltimore. They are of a different cast from others recently received from that quarter. It appears by them, that the Royalist Gen. Ronal continued to occupy the fortress of Callao; that the place had been visited by the British frigates *Tartar* and *Briton*, whose commanders had been entertained with a profusion which indicated plenty and luxury; that the troops appeared to be well fed and clothed, and to enjoy health and spirits; that their Commander still hoped to receive succours from Spain, and that he had refused all offers to treat with the Patriots. Gen. Bolivar was still in Upper Peru, but was expected at Lima. Cent.

PORTUGAL AND BRAZIL.

An arrival at Salem from St. Salvador, has brought a copy of the Treaty between Portugal and Brazil, dated at Rio de Janeiro, the 27th August, 1825; by which Portugal acknowledges the Independence of Brazil, under Don Pedro as its Emperor. The Treaty provides for reciprocal intercourse, restoration of property, &c. and the Emperor of Brazil stipulates not to accept of propositions from any Portuguese Colony to unite with the Emperor of Brazil. The Treaty was to be ratified in five months; and had been concluded through the mediation of England.

THE NEW BRUNSWICK SUFFERERS.

The distressing and perhaps unexampled losses by fire in the British province of New Brunswick, have in various places called forth the sympathies of the humane, and it is not to be doubted, that Boston will be ready and willing to do her part in the work. At a meeting of citizens held in Merchant's Hall on Monday last, resolutions were passed expressive of sympathy in behalf of the sufferers; and a Committee of thirteen was appointed to adopt such measures as they might deem necessary to carry into effect the object of the meeting. We are happy to find also, that the Board of Aldermen have recommended to the several Religious Societies in the city, to have a contribution for the above object, on the coming Sabbath.

It is stated that \$6000 have been collected in New York, \$100 in Eastport, Me. \$12 00 in St. John, N. B. \$9000 in Halifax, Nova Scotia, and other sums in other places.

Large Fire in Boston.—About half past 12 o'clock, yesterday morning, a fire broke out on the south side of Court-st. a little east of the Old Court House, and continued to rage with more or less violence for more than 3 hours, when it was subdued by the spirited exertions of our citizens. The number of buildings destroyed is about as follows:—4 buildings bordering on the north of Court-street—8 bordering on the south of do.—3 in the rear of Cornhill Court, and several other small tenements in the same vicinity. The persons who occupied the above buildings are,—Wells & Lilly, booksellers—John Bacon, druggist—Wm. Brown, hatter—Daniel Messenger jr. do.—D. Ellis, do.—S. Hyde English, books—J. Prescott, furrier—Mr. Domet, cap-maker.—S. Rhodes, hat store—A. Ellison, tailor—Abraham Call, do.—O. C. Greenleaf, book-seller—Phelps & Farham, printers—Joseph Hastings, printing-ink manufacturer—Daniel Cutler, tailor—Hubbard Oliver, do.—Annin & Smith, engravers—Lewis Cary, silversmith—Geo. Wheelwright, umbrella-manufacturer—D. N. Badger, saddler—D. F. Russell, innholder—Wm. Hurd, hatter—Mr. Henry, pastry-cook,—and the following gentlemen of the Bar: Heard & Mason, Curtis & Quincy, Geo. Gay, Moore & Fuller, Abraham Moore, Fisk & James, Andrew Dunlap, Geo. Blake, Shaw & Bartlett, James T. Austin, James Savage, J. E. Smith, Augustus Peabody, S. R. Williams, Wm. P. Whiting, Phineas Blair, Zechariah G. Whitman, Leland & Paine, Samuel D. Ward, Francis C. Gray, Moses Draper, H. G. Otis, jr. W. F. Otis, Thomas Wemore, William T. Andrews, J. F. Whitthrop, and John Farrie, jr. It is understood that many valuable papers and books were consumed in the above offices; as well as a considerable amount of goods in the traders' shops. A number of the buildings destroyed, were the property of Hon. Peter C. Brooks.

Most of the shops in the vicinity of those destroyed, were cleared of their contents when most exposed, in consequence of which, much inconvenience, and some loss, is of course experienced. A few poor families were rendered homeless, whose names we have not been able to obtain.

Literary.—We are happy to learn that Messrs. Crocker & Brewster have in press an interesting volume recently published in England, entitled "Jowett's Christian Researches in Syria and the Holy Land."

GENERAL SUMMARY.

A part of a mail which has been missing one year & seven months, between Newbern and Fayetteville, N. C. has arrived at the former place, safe and sound; it contained a considerable amount of money. It was found laid away snugly in a post office on the route.

Mr. R. Brown's house, at Little Compton, has been burnt—supposed to have been caused by boys shooting pigeons.

The U. S. sloop *Terrier*, Lieut. Cutts has arrived at Wilmington, N. C. in distress, and been condemned as unseaworthy.

The business of the United States Branch Bank, in this city, is now transacted at the new and elegant office in State Street.

Murder. A shocking murder was committed at Oakham, Worcester Co. on Monday 31st ult. by Daniel Stone, who barbarously killed a son.

Massachusetts State Prison.—We learn that the net profits of this establishment to the state for the year ending Oct. 1, 1825, were ten thousand fifty-five dollars.

The Legislature of Tennessee have nominated Gen. Jackson for the Presidency in 1829. Gen. J. has in consequence resigned his seat in the Senate.

An earthquake was felt at Trinidad 22d Sept. It shook down several houses, and injured others, including the church.

Georgia.—It is ascertained that Gov. Troup has obtained his election. Whole number of votes, 40,712—majority for Troup, 638.

The ship *Crawford*, whose case was mentioned a week or two ago as having excited a strong feeling in New York on account of her numerous passengers and valuable cargo reported to be lost, has since been heard from more accurately. She run aground upon one of the Bahama Banks in a gale, and a part of her cargo was thrown overboard. All the passengers and crew were saved.

Rare Sport.—On Tuesday the 1st inst. a number of gentlemen from Stratford and Milford, Conn. proceeded in boats from the mouth of Ousaticton River, for the purpose of shooting a species of ducks called *Coots*; the sport commenced at day break and ceased at noon, when the whole party returned with one thousand and seventy three!!!
E. Post.

Fatal Accident.—On the 19th ult. as Mrs. Mary of Fitzwilliam, N. H. with another woman and a child, were riding through Rutland in a chaise, they were met by a loaded wagon, with which they came in contact as to upset the chaise, from which they were thrown, and the child was instantly killed.

By the official returns of votes, made in Pennsylvania, on the question, of the call of a Convention to amend the Constitution, the total number in the State was 104,380. Of which 44,485 were in favour of a Convention, and 59,892 against it.—Majority 15,404. So far so good.

MARRIAGES.

In Boston, Mr. Abijah Brown, of Sterling, to Mrs. Rebecca Gould; Mr. Wm. Leonard to Miss Frances Pool; Mr. James Weatherston to Miss Margaret K. Skinner, both natives of Scotland; Mr. Thomas Johnson to Miss Julia Ann De Gross; Mr. Charles C. Kendall to Miss Rachel G. Nicholls; Mr. Albert Fisher to Miss Adah Tebbetts; Mr. Charles Arnold to Miss Elizabeth Harris Whalan, daughter of the late Capt. James W.; Mr. Joseph Thayer to Miss Lydia King Beers.—At South Boston, Mr. Ethan Allen, of Roxbury, to Mrs. Nancy Balchelder.

In Medford, Mr. Oliver Blake, merchant, to Miss Hepsibah Tufts.—In Hingham, Mr. John Hobart to Miss Abigail S. Bates; Mr. John S. Lemon to Miss Deborah Wadett; Mr. John R. Bates to Miss Joanna Thaxter.—In Dorchester, Mr. Wm. F. Williams to Miss Mary Lake.—In West Cambridge, Mr. James Russel, of Ashburham, to Miss Martha M. W. Locke.

DEATHS.

In Boston, on Friday morning last, the Hon. WILLIAM GRAY, in the 75th year of his age, one of our most eminent merchants, and respected and venerated citizens.

Mrs. Sarah Blood, 61; Mrs. Sarah Dees, relict of Mr. Henry R. 84; Thomas H. Stone, 8 y. and 4 m.; Miss Harriet, only daughter of Mr. Philip Jennings, 15; Mrs. Dorothy May, 67, wife of Joseph M. Esq.; Frederick W. Dickinson, 19, son of Obadiah D. Esq. of Northfield, Mass.; Mrs. Margaret Cade, 24; Mrs. Sally Demmon, wife of Mr. Jonathan D. 83, formerly of Gloucester, Mass.; Caroline, youngest daughter of Mr. Paul Pratt, 4 y. and 2 m.; Mrs. Rhoda Nelson, 65; Mr. John Comerai, paying teller of the State Bank, 38; Miss Catherine E. eldest daughter of Mr. Daniel Hollis, 14.

In Chelmsford, Nov. 4, Miss Phoebe Maria, daughter of Mr. Nathan P. Ames, 17.—In Dorchester, widow Hannah Beals, 55.—In Newton, Miss Mary Ann, daughter of Col. Nathaniel Brackett, 17.—In Charlestown, Mrs. Sarah, wife of Hon. Seth Knowles, 37; Mrs. Lucy Tufts, wife of Mr. Isaac T. 42.—In Dedham, Mrs. Sarah, wife of Mr. Herman Mann, 51.—In Canton, Mrs. Rebecca, wife of Mr. Fried Crane.—In Needham, Mr. Leonard Kingsbury, 41.—In Gloucester, Mrs. Mary Phelps, wife of Henry P. Esq. 42.—In Beverly, Mrs. Elizabeth Lovett, 50; Mr. Joseph Harlow, 49.—In Billerica, Miss Mary Ann Holden, 19, daughter of Mr. Thomas H.—In Scitucket, Mrs. Mary, wife of Mr. Abel Cooper, and daughter of the Rev. David Newman, of Rehoboth, 28.—In Sandwich, Mr. John Dillingham, sen. 90.—In Nantucket, Mrs. Susannah, wife of Mr. John Jenkins, 61; Miss Elizabeth Folger, 76; widow Rhoda Harris, 65.—In Newburyport, Mr. Joshua Fry, 43; Mrs. Martha Adams, wife of Mr. Wm. B. A., and daughter of Mr. Merrill Morse, 20; Mrs. Sarah Stickney, 72.—In Salisbury, Mrs. Mary Pettigill, consort of Mr. Amos P. 72.—In New Bedford, Mrs. Ruth Jenney, 48.

Deaths in this city last week, 29; viz.—Canker in the Bowels, 1.—Insanity, 1.—Stillborn, 4.—Obstruction in the Heart, 1.—Disorder of the Heart, 1.—Old Age, 1.—Consumption, 4.—Typhus Fever, 3.—Group, 2.—Dropsy in the Head, 1.—Brain Fever, 1.—Delirium, 1.—Measles, 2.—Teething, 1.—Infantile, 1.—Burnt by clothes taking fire, 1.—Lentemperance, 1.—City Poor, 2.

COLUMBIAN CLASS BOOK.

DORR & HOWLAND have lately published a new and valuable School Book, entitled the *Columbian Class Book*, consisting of Geographical, Historical and Biographical Extracts, compiled from various authentic sources, and arranged on a plan different from any thing before offered to the public, particularly designed for the use of Schools. By A. T. Lowe, M. D.

RECOMMENDATION.

From the Rev. LEONARD WOODS, D. D. of the Theological Seminary, Andover.

DEAR SIR,—I have attentively examined the *Columbian Class Book*, and am well satisfied that the plan is judicious and well executed, and that a School Book, containing such a variety of useful information, exhibited in so interesting a form, will be an addition to the advantages already enjoyed by American youth. Should you proceed to publish the book, as I hope you will, I should have no doubt of its gaining, in due time, an extensive patronage among the instructors & friends of the rising generation. With the sincerest wishes, for your success in this effort to promote the education of our youth, I am, dear sir, yours very respectfully,
Andover July 3, 1825. LEONARD WOODS.

Dr. A. T. Lowe.

Recommended also by Rev. E. L. Bascom, Rev. Dr. Bancroft, of Worcester, Rev. George Perkins, Rev. Enoch Pond, and many others. The unqualified approbation obtained for this work in the schools where it was introduced the last season, and the very rapid sale it has had since it was first published, in calling for two editions, one of two and the other of four thousand, making in both 6,000 copies in one year, sufficiently justifies the publishers in calling the public attention to it, and in requesting School committees & Teachers to give it an examination before they adopt their reading books for the season. Those who wish to examine the book, are requested to call or send for a copy, which will be furnished for that purpose.

The above Book may be had of Richardson & Lord, Cummings, Hilliard & Co. and Harrison Gray, Boston.—and O. D. Cooke & Co. Hartford. J. Babcock & Son, New Haven.

Worcester, Nov. 11, 1825. 3w

BENEDICT'S HISTORY OF ALL RELIGIONS.

A Few copies of this valuable Compendium, which exhibits in a concise manner the present state of the Religious World, is for sale by LINCOLN & ENMANS, 59 Washington street.

LIFE OF BONAPARTE.—Memoirs of the Military and Political Life of Napoleon Bonaparte, from his origin, to his death on the rock of St. Helena. \$1 75.

Pronouncing English Reader.—By Murray's Reader, with accents, giving Walker's Pronunciation, printed on a fine paper, from stereotype plates, for sale at reduced prices.

Psalmbook Collection of Conference Hymns, suitable for Social, Religious Meetings; by Rev. David BENEDICT, price 25 cts. Nov. 11.

WANTED IMMEDIATELY.

A family residing a few miles from Boston, a person capable of instructing in the elementary branches of education, and appropriate work, several female children; of which some are nearly grown. A respectable and experienced female, bringing testimonials of piety and other proper qualifications for such an office, would be immediately engaged. A line addressed, through the Post office, to C. B. will be promptly answered. Nov. 4.

POETRY.

TO THE MOON.

Hail beautiful and innocent!—Thou who roll'st
Thy silver car around the realm of night,
Queen of soft hours! how fanciful art thou
In equipage and vesture.—Now thou com'st
With slender horn piercing the western cloud,
As erst on Judah's hills, when joyous throngs
With trump and festival saluted thee;
Anon thy waxing crescent 'mid the host
Of constellations like some fairy boat
Glides o'er the waveless sea;—then as a bride
Thou bow'st thy cheek behind a fleecy veil
Timid and fair,—or bright in regal robes
Dost bid thy full-orbed chariot proudly roll
Sweeping with silent rein the starry path
Up to the highest nook,—then plunging low
To seek dim Nadir in his misty cell.—
—Lov'st thou our earth, that thou dost hold thy lamp
To guide and cheer her, when the wearied Sun
Forsakes her?—Sometimes, roving, dost thou shed'st
The scintillant blot ungrateful, on that Sire
Who feeds thy urn with light,—but sinking deep
'Neath the dark shadow of the earth dost mourn
And find thy retribution.

—Dost thou hold
Dalliance with Ocean, that his mighty heart
Tosses at thine approach, and his mad tides
Drinking thy favouring glance, more sedately lash
Their rocky shores?—Do thy children trace
Through crystal tide your coarser-fac'd orb
Even as we gaze on thee? With Euclid's art
Perchance, from pole to pole, her spheres they span
Her sun lov'd tropics,—and her spreading seas
Rich with their myriad isles. Perchance they mark
Where India's cliffs the trembling cloud invade,
Or Andes with his fiery banners float
The empyrean,—where old Atlas towers,—
Or that rough chain whence him of Carthage pour'd
Terrors on Rome.—Thou too, perchance, hast nurs'd
Some bold Copernicus,—or fondly call'd
A Galileo forth,—those sun-like souls
Which shone in darkness, though our darkness fail'd
To comprehend them.—Can'st thou boast like earth
A Keeper, skillful pioneer and wise?
A sage to write his name among the stars
Like glorious Herschel!—or a dynasty
Like great Cassini's,—that from sire to son
Transmitted Science as a birthright seal'd?
—Rose there some lunar Horrox,—to whose glance
Resplendent Venus her adventurous course
Reveal'd even in his boyhood!—some La Place
Luminous as the skies he sought to read!
Thou deign'st no answer,—or I faint would ask
If since thy bright creation, thou hadst seen
Ought like a Newton,—whose admitted eye
The arcana of the universe explor'd?—
Light's subtle ray, its mechanism disclosed.
The impetuous comet his mysterious lore
Unfolded, system after system rose,
Eternal wheeling through the immense of space,
And taught him of their laws. Even angels stood
Amaz'd,—as when in ancient times they saw
On Sinai's top, a mortal walk with God.
—But he to whom the secrets of the skies
Were whisper'd—in humility ador'd,
Breathing with childlike reverence the prayer,
"When on yon heavens, with all their hosts I gaze,
Jehovah—WHAT IS MAN?"

October 18, 1825.

CORN. MIRROR.

MISCELLANY.

For the Recorder & Telegraph.

SLAVERY—NO. VII.

MESSRS. EDITORS.—My last closed with a summary exhibition of the unscriptural character of slavery, as it is found to exist in the West Indies and in the United States; and I laboured to point out various specific and essential characteristics of dissimilarity between the system as it exists in our country, and as it existed by command or by permission, in the church and among the people of God.

Having disposed of that branch of the subject, very little, it would seem need be said in proof of the entire contrariety, the diametrical opposition between slavery and the principles upon which the American government professes to be founded, as recognized in the Declaration of Independence. That instrument expressly enumerates liberty, as, among other constituents, one of the unalienable rights of all mankind. At first sight it appears utterly inexplicable, that the natural rights of the American negro should not have come within the purview of those who, with so much ability, good sense and feeling, drew up that interesting document; and that it should have been still farther totally overlooked by the statesmen of the country in Congress assembled. But it appears practicable to account for the omission at that time, by considering how much the delegates from the different colonies had to accomplish—how they were surrounded with difficulties, beset with dangers, and struggling for national existence. They had enough on their hands to lay all the energies of body, mind and heart, under contribution; and the adjustment of the rights of the American slave was, under the circumstances then existing, too delicate, and difficult and intricate a business, to be despatched with facility or with speed. These considerations seem rationally to account for the oversight of the slave-question, at the time the rights of man were undergoing argument and adjustment. We could not then be expected to do, as the Southern American Republics have recently done,—emancipate the slaves,—and thus act consistently. They had got through their struggle; and their fears were over. We were at the commencement of ours, and knew not then how it would terminate.

But after North American Independence was not only declared but established, and the tumult of war was visible and the clangor of arms was audible no more—when peace sprang her wings over the land, and prosperity was following in her train—when one interesting event after another was transpiring to give solidity to the Republic; and to shed an increase of glory around her;—how, how came it to pass, that even then the groans of Africa continued, as much as ever before, unheard; and no solitary tongue lifted an appeal in her behalf. Perhaps in part, we may charitably account for this strange and singular omission, from the comparative darkness of the age; for much additional light has been since shed upon the rights of man. Perhaps too the national Legislature took it for granted (and as since has appeared, much too readily) that the different States could easily discover, and would readily take speedy preparatory steps to perform an obvious duty,—to save our consistency in particular, as well as our character in general.

Or shall we resort to some other hypothesis to account for this anomaly? This question seems to have considerably perplexed Vigornius; (see No. IV.) and he says, after quoting the "self-evident truths" to which we have just referred in the Declaration of Independence, "Either the slave was forgotten—or he was not recognized as a human being—or he is an exception to the universal rule—or lastly his right is arrogated or superseded by the paramount right of his master." &c. Vigornius has not told us, which of these four modes of accounting for the singular fact, he is inclined to adopt. As a dweller at the South from my cradle, and from my acquaintance with the state of things there for a score of years and upwards, I am strongly tempted to make choice of the 2d hypothesis to account for this remarkably insulated fact. I cannot think that the memory of our statesmen was so treacherous, that they "forgot the slave"—nor that they regarded him as "an exception to the universal rule," as in that case, I think, they would, in the instrument itself, have at least alluded to the exception—nor can I admit, that they regarded the rights of the slave as set aside or "superseded or arrogated by any prior or paramount right of his master." Those who were willing to bring through an eight years' war, rather than have overruled the hundred fold more aggravated suffering, and degrading debasement of the sons of Africa in our midst. I am morally compelled then to take up with the second hypothesis—the slave "was not recognized as a human being."—The whole history of

slavery at the South, as far and as long as I have been acquainted with it (until within a few years, say between 12 and 20, during which there has been a manifest and growing alteration in the conceptions of the whites and in the treatment of the blacks) rivets the conviction, that the slave was not regarded, strictly speaking, as a human being; but a sort of mid-link between brute and man—partly belonging to each and wholly to neither. For if the slave was murdered, a paltry fine was all the penalty; and that because the murdered individual was nothing but a negro. But if the slave was stolen, and property thus to the amount of several hundred dollars lost, then the gallows and the halter appeared in view, as the remuneration of the thief. Nay, I have known, during the period of my life, more, many more than one or two or three cases, in which a dog or a horse was a dearer object to his master, than his slave, and he would be more angry and more vengeful at an injury done to the former than the latter. Was I not right, Messrs. Editors, in looking at such a fact as this, to infer that a negro cannot be a human being? Again, another fact—a fact I have already alluded to, and one which still exists—confirms my convictions. It is this—the declaration of a hundred negro witnesses, (even though their uniformly good character could be testified by their masters,) to any fact, in which the disadvantage of a white man of no character was concerned, availed, and I believe now avails, nothing. Was I not right, in believing that the negro was hardly recognized as a human being? And other facts I might mention of a similar complexion, but I would not be needlessly tedious.

But it is time I should say something to redeem the pledge given at the close of my 1st number, and this seems a suitable place to introduce something of this kind. In that part of my discussion, I ventured to say, in opposition to the writer in the Christian Spectator, on whose pieces I had commented, that there was an approximation at least, to acknowledgement of the negro's rights, in the slave-holding States. In some of the slave-holding States, negro-killing has recently been construed as murder: this looks like giving the slave a right to "life," though that of "liberty and the pursuit of happiness" be still denied him. I have not indeed yet heard of a case under this recent law, in which the penalty of murder has actually overtaken any slave-killer, and I apprehend it would be exceedingly difficult actually to carry into execution this new statute; and especially, if the breach of it was committed by a man of importance and influence in society. I trust however our Northern brethren will not be reluctant, as they in too many instances are, to give us credit for passing such a law. We have rigid laws too against duelling; but while our legislators are duellists and slave-holders, I hardly dare anticipate the execution of a duellist, a murderer of another kind. And now what shall we do next? That slavery, I mean as now exists in the United States, is against the Bible, against common-sense, against the natural rights of man, against the first principles, the very stamina of our free republic, and against our interests too, (a point indeed which I have not and shall not discuss, but which has been abundantly demonstrated by able pens,) if I mistake not, is sufficiently obvious. We have within these United States a million and a half, rather near two millions of men, who, if they are not, yet "of right ought to be, free and independent;" whom, according to our Declaration of Independence, "their Creator has endowed with certain unalienable rights." But while it is just, would it be safe or wise or benevolent, either to them or to their owners, to invest them immediately with those rights? And if it would not, does not this very important circumstance premissibly forbid the discharge of this obligation at present. "Salus populi suprema lex."

Among writers on this subject, I know not that I have met with one, who has advocated immediate emancipation for a moment, professing at the same time his belief, that the above impediments do exist. But I observe a difference of opinion as to the point whether there would be, that interference with safety and with happiness to either party,—some maintaining the affirmative, others the negative,—and I hope both are equally philanthropic in their intentions, though widely differing in their conceptions. The practicability of gradual emancipation no one pretends to doubt; and all throughout the United States, except the selfish and the sordid, the covetous and the tyrannical, I presume, desire it.

Having been occupied in this discussion so much longer than I intended when I began it, I must forego, or at least postpone the examination of this question, as I have still much more to add on other topics, connected with this subject. All I would now say is, that Providence seems to have opened the door for beginning to do something, without further delay. The Colonization Society, slow at first in its operations, and looked upon with the scowling eye of suspicion, alike at the North and at the South, has been doing its work steadily—triumphing over every difficulty, disappointment, and opposition after another, till it can now stamp the seal "probation est," on its fair and successful experiment.

There is a Colony of free, enlightened, civilized, christianized blacks in Africa, an American Colony—there are in it at least two Christian denominations—there are churches and there are schools—there is protection—there are fortifications and munitions of war, if conflict be still necessary—a handful of these colonists have vanquished a host of natives, who on one occasion rose up against them, and threatened to destroy them. They have selected a healthy and a fertile spot—400 colonists are there already—one hundred more are just ready to embark, if not actually now on their way. This scheme, devised by some for its visionary character, opposed by others, on one ground by one, for another reason by another, is now (to use Mr. Jefferson's language,) "in the full tide of successful experiment."

The immediate and ostensible object of this Society, and that which was avowed as its exclusive object, at the commencement of its operations, and of its calls on Christian charity, was, the transfer, with their own consent, of as many of the free blacks in our country (the whole of whom I believe amount to nearly half a million) as provision could be made for. The condition of the free blacks in the Northern, and still more in the Middle States, is much less respectable and much more wretched, than that of the same class of persons at the South; nay, than that of very many slaves themselves, who have the happiness to be blessed with good owners. After all that our Northern brethren say of the hardships of Southern slavery, the distance and hauteur and tyranny of masters, they have very little cause to "glory over us." The complexion of a black freeman at the North keeps him at nearly the same distance from the white freeman,—as to social intercourse with them,—as to rights of electing or being elected to office, as to prospect of rising to eminence and distinction,—as to a multitude of other things,—as the complexion and condition both of a colored slave at the South does. The Northern free black is not unfrequently more degraded mentally, morally and physically, than the Southern slave. So say Courts of Justice and juries.

In one of the numbers (I think) of the Christian Spectator, a Captain Otis is said to state, that the colonists (at Liberia) from the country are preferable to those from the cities, and those from the South to those from the North, as being more easily satisfied, more tractable and less averse to labor. Free blacks at the North are as troublesome in some respects, as slaves at the South are in others. The Colonization Society proposes to throw off this burden by degrees, thus relieving the North of a cumbersome and expensive population, and hoping to improve at the same time the character and condition, and increase the usefulness of this population by transplantation. This great and good institution has had much to encounter, on opposite grounds, from the different latitudes of the United States. With what propriety in each case, I propose to enquire in my next.

HIERONYMUS.

The expression *Gangs* already mentioned, has a bearing on this part of the subject.

The writer has just seen a newspaper, in which it is stated, that a vessel is about to sail from Norfolk, Va. with 100 colored persons, chiefly from North Carolina; and more are expected. The Colonists must have certificates of freedom and of good character.

INFLUENCE OF MOTHERS.

What a host of worthies, who have been the instructors of the world, and the guardians of its best interests, have dwelt with ineffable tenderness on the sacred name of *Mother*! It was the tender affection and faithful care of a pious mother, that prepared the prophet Samuel to be the minister of salvation to the church in every age. It was the pious and instruction of his grand-mother Lois and his mother Eunice, that educated Timothy to be the associate of Paul in converting the nations. When I learn that the mother of Philip Doddridge, 'before he could read, taught him the history of the Old and New Testaments,' by the assistance of some Dutch tiles in the chimney of the room where they usually sat; and when I am told that the instructions which his pious mother gave him before he was four years old, fastened an impression on the conscience of the late venerable John Newton, which cleaved to him through all his subsequent licentiousness, till he became an eminent believer and preacher of the gospel which he despised; I feel the weight of the sentiment, that though her station is subordinate, yet in a great measure, a mother carries in her heart, and holds in her hand, the destinies of the world. I could mention other men, and other mothers, whose benignant influence has been felt through a long line of descendants, and whose usefulness will not be revealed till the final restitution of all things. The name of mother vibrates in my heart. One I knew, of blessed memory, whose tender affection was never weary, and to whose sentiments of faith and piety, often whispered in the ears of a reluctant son, it is to be attributed, more than to any other means, that unto him who is the least of all saints, is this grace given, that he should preach the unsearchable riches of Christ.—Dr. Spring.

MINISTERIAL ACCOUNTS AT THE GREAT DAY.

A Divine in the former part of the last age, was preaching before an association of ministers, and in order to quicken their regard to the principle, end, and motive from which they acted, pointed to them the last and awful day of judgment; and having brought in Christ the judge, as taking his place on the throne, he then by an elegant *prosopopeia*, represented him as calling his ministers to an account, examining how they had preached and with what views they had undertaken and discharged the work of the ministry. "What did you preach for?" "I preached, Lord, that I might keep a good living, that was left me by my father, of one hundred and fifty or two hundred pounds a year, which, if I had not entered into orders, had been wholly lost to me and my numerous family." Christ says to him, "Stand by, thou hast had thy reward." The question is put to another, "And what did you preach for?" He answered, "Lord, I was appointed as a learned man, and I preached to keep the reputation of an excellent orator, and as ingenious preacher.—Christ's answer to him likewise was, "Stand thou by, thou hast also had thy reward." The judge then puts the question to a third, "And what did you preach for?" "Lord," says he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life, which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but, I preached in compassion to souls, and to please and honour thee; my design in preaching was, Lord, that I might win souls to thy blessed majesty." "Upon this the Judge called out, "Room men! Room, angels! let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honoured me on earth, & I will own and honour him through all the ages of eternity." The result of all then was, that the ministers went home much affected, resolving that, through the help of God, they would mind the work of the ministry more, and look better to their aims and ends than ever.

SUPPRESSION OF DUELLING.

In "The Missionary," published at Mount Zion, Georgia, is the following plan for the suppression of Duelling. If generally adopted we should soon hear no more of this wicked and cruel practice.

Let there be a National Society for this purpose formed and located at Washington City. In it let there be a record kept, styled the roll of infamy, in which is to be entered the name of every individual who shall, after the organization of the Society, be directly or indirectly engaged in a duel. Let this roll be published at least once a year, and while Congress is sitting, in all the Newspapers in the Union if practicable. Let there be subordinate Societies in every county of each State, having similar rolls. Of those subordinate Societies let every voter opposed to duelling become a member. On entering his name let him engage never to vote for any person thus registered, for any office of trust, honor or emolument—never to employ him as a professional character, as agent, or tradesman—never to have any mercantile or other dealing with him when it can be avoided. In fine, to shun him as you would any other notoriously infamous person, such as an assassin, a thief or a liar—except so far as not to withhold from him the assistance which humanity might demand, and those efforts to convert him which Christianity would dictate. Let it be the bounden duty of every member to report to the Society the names of all persons within his knowledge who shall be engaged in sending, carrying or receiving a challenge—and if they fight, let the Society use every lawful method to bring them to punishment.

AN ATHEIST CONVICTED.

Sir Isaac Newton, having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error, upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heavens which being placed in a corner of the room in which it could not escape his friend's observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged? "Not mine," said Sir Isaac, "nor was it made by any person, but came here by mere chance." "That," replied his sceptical friend, "is absolutely impossible; you surely jest." Sir Isaac, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own atheistical principles. "You will not," said he, "believe that this small body originated in mere chance, and yet you would contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order or design?" Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgement of the absurdity of denying the existence of a God.

RESIGNATION.

"The most remarkable and astonishing instance of human resignation I ever remember to have met with, is to be found in the conduct of the exemplary Archbishop Fenelon. When his illustrious and hopeful pupil, the Duke of Burgundy, if I mistake not, lay dead in his coffin, and the nobles of his court, in all the pomp of silent sadness, stood weeping round, the Archbishop came into the apartment, and having fixed his eyes for some time on the corpse, broke out at length in terms of this effect:—"There is my beloved Prince, for whom my affection was equal to the tenderest regard of the tenderest parent. Nor was my affection lost, he loved me in return with the ardor of a son. There he lies, and all my worldly happiness is dead with him, but if the turning of a straw would call him back to life, I would not, for ten thousand worlds, be the turner of that straw in opposition to the will of God!"

On the words, "Lord teach us to pray." Luke xi. 1.

O Lord, I know not what I should ask of thee. Thou only knowest what I want; and thou lovest me better than I can love myself. O Lord, give to me, thy child, what is proper, whatever it may be. I dare not ask either crosses or comforts. I only present myself before thee; I open my heart to thee. Behold my wants which I am ignorant of; but do thou behold, and do according to thy mercy. Smite or heal; depress me, or raise me up; I adore all thy purposes, without knowing them. I am silent, I offer myself in sacrifice. I abandon myself to thee. I have no more any desire, but to accomplish thy will. Teach me to pray. Pray thou thyself in me.

FENELON.

ADVICE TO YOUTH.

On the coast of Norway is a dreadful whirlpool.—The body of water which forms it is extended in a circle of above 13 miles in circumference. In the midst of this stands a rock against which the tide in its ebb is dashed with inconceivable fury: when it instantly swallows up every thing which comes within the sphere of its violence. No skill of the mariner nor strength of rowing can work an escape. The sailor at the helm finds the ship at first going contrary to his intentions; his vessel's motion, though slow in the beginning, becomes every moment more rapid, it goes round in circles, still narrower and narrower, till it is dashed against the rocks and entirely disappears. And thus it fares with the hopeless youth that falls under the power of any vicious habit, particularly drunkenness. At first he indulges with caution and timidity, and struggles against the streams of vicious inclinations, and brings him nearer to the rock in the midst of the whirlpool, till at length stupefied and subdued, he yields without a struggle. It should also be observed, on the other hand, good habits are powerful as well as bad.

CHRISTIAN HUMILITY.

The following extract, from the private Diary of the celebrated Brainerd, contains one of the finest pictures of genuine Christian humility any where to be met with:—

"God has made me willing," says Mr. B. "to do any thing that I can do consistent with truth for the sake of peace, and that I might not be a stumbling and offence to others. For this reason, I can cheerfully forego and give up, what I verily believe, after the most mature and impartial search, is my right, in some instances. God has given me that disposition, that if this were the case, that a man has done me an hundred injuries, and I (though ever so much provoked to it,) humbly to confess my fault to him, and on my knees to ask forgiveness of him; though, at the same time, he should justify himself in all the injuries he has done me, and should only make use of my humble confession to blacken my character the more, and represent me as the only person guilty; yes, though he should, as it were, insult me, and say, he knew all this before, and that I was making work for repentance."

A SINGULAR TRANCE.

About the time of the persecution in Scotland, Mrs. Erskine was taken suddenly ill, and to all human appearance died. On her finger, was a ring, which her relatives attempted to take off; but being so much swollen, it was found impracticable. Accordingly she was buried with it on. The sexton being informed of this circumstance, went at night to the grave—dug up the coffin—broke it open—and began to cut the finger on which the ring was placed, with a penknife. The blood flowed out; when she exclaimed, "O it is painful!" upon which the sexton was alarmed, and fled with precipitation. She immediately arose, went home, and knocked at the door. Mr. Erskine says, "who is there?" she answers, "open the door;" when he replies, "if my wife had not been buried, I should believe that I hear her voice." The door was opened, she entered the house to his joy and astonishment.

After this remarkable occurrence, Mrs. Erskine lived several years, and bore Ebenezer Erskine, a celebrated Scotch Divine, author of a large volume of sermons.

Mrs. Erskine, on account of the persecution was obliged to flee to Bass, a small island near Sterling, where the above personage was born. She called his name Ebenezer, in token of her deliverance; which signifies *hitherto hath the Lord helped me*. Well may it be said, how wonderful and mysterious are the ways of Divine Providence.

HISTORICAL FACT.

It has long been a rumor that Gen. Braddock was killed by one of his own men. This is placed beyond doubt, by the statement of one who could not be mistaken. Braddock, during the battle in which he lost his life, ordered the Provincial troops, to form a column. They rather chose the Indian mode of fighting, from behind the shelter of a tree. Braddock in his vexation, rode up to a man, by the name of Fawcett, and cut him down. Thomas Fawcett, a brother of the killed, learning the manner of his death, watched the opportunity for revenge, and shot Braddock through the body, of which wound he died. Thomas Fawcett is alive, and was lately residing near Laurel Hill, about 95 years of age.—*Newburyport Herald*.

Population of Rome.—The Roman paper, *Nazione del Giorno*, contains a detailed tabular statement of the changes in the population of that city from 1816 to 1825. It appears that in the former year the population consisted of 128,997 individuals, of whom 10341 belonged to the secular and regular clergy, including nuns, and that at present the population amounts to 138,730 individuals, of whom 5,120 belong to the clergy. Thus for every 25 persons there is one priest monk or nun.

Gambling on a large scale.—The Count Savinsky a Poleander, has recently lost at piquet 20,000 acres of woodland, and a chateau situate in Saxony. The Prince Dolgoroksky is the winner. The Count Savinsky is the same person who at Constantinople, won of the Captain Parha, at a game of chess, 12 slaves & 16,000 leopard skins, the former of which he set at liberty, and the latter sold in Hungary for 70,000 florins.

SAVE YOUR RAGS!

As regards domestic economy, to save rags instead of burning them, will be adding an item to their receipts, sufficient in its amount in the course of a year to provide as much writing paper and books as most families will have occasion for. Wherever it has been neglected or removed, let the Rag-bag again occupy its niche in the sitting room, and the rags be carefully deposited therein.

Lord Bacon says that "a little philosophy inclineth a man's mind to Atheism; but depth in philosophy bringeth them about to religion." For while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no farther; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

Seven Irishmen, it is said, who were sentenced to seven years transportation for a riot, comforted themselves with the reflection that it was only a year a piece.

Etymology Extraordinary.—HERONE is perhaps as peculiar a word as in any language. The first two letters of it are male, the first three female, the first four a brave man, and the whole a brave woman. It runs thus—*he, her, hero, heroine*.

By the census of Albany just completed, the population of the city is ascertained to be 15,974. In 1820 it was 12,639.

The census lately taken of the town of Providence, gives an increase of 3474 inhabitants the last 5 years. The whole number is 15,323.

In 17 years, Pennsylvania has expended \$12,249,773 on internal improvements.

Browne, the sculptor, who took a bust of La Fayette in New-York, has recently taken busts of Jefferson, Madison, Clay, Gen. Brown and others.

THANKSGIVING ANTHEMS.

JAMES LORING has for sale at his Lookstore, Cornhill, price \$1, 20 cents per dozen, Cooper's *The Lord hath done great things for us—Psalms* and Phillips' Anthems. Another Anthem, words *Grateful notes and anthems bring, &c. &c.*

Also, Leach's *Canaan*, Mitchell's *Lord's Day*, Halleujah Chorus. Judgment Anthem and Williams' "God of Israel." Oct. 28.

History of the Church of England,

FROM the Earliest Periods to the Present time; being principally an Abridgement of Grant's; by REV. EDWARD RUTLAND A. M. published in Mid-dleton, Conn. 1825. This work is in one volume Octavo 310 pages, handsome paper and well bound—For sale by R. P. & C. WILLIAMS at \$1.50. Oct. 14

CELEBRATED ANTHEM.

JAMES LORING, No. 132 Washington Street, has for sale, the third edition of a new and complete COLLECTION OF ANTHEMS, selected from the works of the most celebrated authors and composers for the Organ and Piano Forte. By the Boston Handel & Haydn Society. It is used by that society, and several other societies, with decided approbation, and furnishes anthems admirably adapted to an Organ or any other public exhibition. The following are the contents:

Mozart's—Almighty God, who found thy throne Jackson's—Awake, put on thy strength.
Handel's—Behold the Lamb of God.
Lanley's—Bow down before thy Lord.
Handel's—But thou didst not love his soul.
Handel's—But as for his people.
Avision's—Weep not for thou, &c.
Russian Air—Hark! the vesper hymn.
Kent's—Hear my prayer.
Handel's—He gave them his bones.
Handel's—He shall feed his flock.
Handel's—He was cut off, &c. Lift up your voice.
Gregor's—Hosanna, blessings be that come.
Handel's—How beautiful be the feet.
Handel's—Their sound is one out.
I heard a voice from heaven.
Mason's—Lord of all port and might.
Handel's—Moses and the children of Israel.
Avision's—Sound the trumpet.
Percit's—Strike the cypoll.
Handel's—The great Jehovah.
Handel's—The Lord gave the word.
Mendelssohn's—The sun (th) walks his airy way.
Whitaker's—When the silence north wind.
Webbe's—When wind breathe soft.
Kent's—Who is this that cometh from Edom?

Morse's Improved School Geography. PUBLISHED and for sale by RICHARD L. LORING, the twenty-fourth edition of J. and S. E. Morse's *School Geography*, with a new and Modern Atlas.

This Geography has become a standard work, many of the first Academies and Schools in the United States, and has deservedly gained what is to be an unprecedented popularity. It has received the public approbation of the following gentlemen, amongst many others, whose opinions are to be relied on:—E. Porter, J. Wood, and J. Munroe, of Andover Institution; J. Y. N. Yates, Secretary of State of New York, and Superintendent of Public Schools throughout the State; Professor Silliman, of Harvard; Rev. Frederick Healy, University of Pennsylvania; Rev. William Allen, President of Bowdoin College; Dr. Samuel Mitchell, New-York; Dr. Jefferson and James Madison, late Presidents of the United States; A. Partridge, Military Academy, West Point; Rev. Wm. Jenks, Pastor, Benjamin Franklin College, Worcester; Benjamin Franklin College, Westfield Academy; Benjamin Franklin College, Bradford Academy.

WHELEPPEY'S COMMENT ON HISTORY.

MESSRS. RICHARDSON & LORING, of the City, have just published the 5th edition of a popular and interesting work, being greatly improved by Rev. JOSEPH EMERYSON. The Edition is also this edition about one third more matter than contained in the preceding ones, and the volume is enriched with a Chart of History and Biography, and beautiful historical Engravings. "It gives us pleasure to announce to our readers a work of merit, and we hope the publishers will be duly rewarded for their continued efforts to furnish our young books well calculated for the purposes of education."—*Gospel Advocate*, No. 50.

PROCTOR & PALMER, No. 8 Dock Street, corner of Elm Street, have received by arrivals from Liverpool, their Fall supply of BRIGHAM AND SHEFFIELD GOODS—making addition to the stock before on hand, a complete assortment of Knives and Forks—Pen and Pocket Knives—Fishes—Saws—Shovels and Tongs—Forks—Axes—Butts and Screws—Brass Commodities—wrought Nails—Cast Steel—Sheet Lead—brass Rods—Shovels, &c. &c.—all of which they offer at prices for cash or credit.

Also in Store—300 boxes English Cotton Wool Glass, assorted sizes, from 6 by 8 to 14 by 22—painted American do. constantly on hand—any quantity and orders received for New England (Great Britain) manufactured at the new works at Leicestershire.

TO EMIGRANTS AND GRAZERS.

THE subscriber offers for sale, at 19 dollars per acre, a compact body of land containing 1000 acres, situated in Fairfax county, State of Virginia, within ten miles of Alexandria, Georgetown, and the city of Washington, and within two miles of the Potomac river leading to the Chesapeake Bay. The property is natural turpentine to New Orleans, there being no reason to believe, will pass directly through the centre of the tract. On the land offered for sale, there is a large proportion of wood and open land, and a large part of it is already divided into tracts of from one to three hundred acres, each provided with a dwelling house, and other necessary buildings, apple and pear orchards, &c. and yielding together a present income of from 1500 to 2000 dollars. The general character of the soil is a fair mixture of sand and clay, great susceptibility of improvement, and a peculiar adaptation to the growth of grass. The situation is so healthy, and the abundance and purity of its water. The whole tract is intersected by numerous water courses, on which, besides four or five excellent sites for mill factories, with an abundance of building-stone immediately at hand, there are already erected, a great saw mill, surrounded by between two and three hundred acres of low ground meadow, and a great tract disposed to emigrate to the Southern country, and to connect an extensive system of farming and grazing with the growth and manufacture of wool, a profitable situation will hardly present itself. The subscriber will be happy either to sell or to lease from any person or persons disposed to purchase the above property.

W. H. FITZGERALD.
Residence, near Alexandria, D. C. Oct. 20.
Application may be made to Dr. E. AYRES, Baltimore, Md. who can give any information concerning the above tract.

E. PARSONS & CO.

Union street, opposite the Union Store.

OFFER for sale, their large stock of Furniture, consisting of
Sofa Beds, Portable Beds, Chairs, Looking-glasses, Tables, Bedsteads, Five Sets, Couches, Sofas, Feather Beds, Bellows and Brushes of every description at most reasonable terms.

PRINTING AND BOOK BINDING.

THE subscribers having entered in partnership, would inform their friends and the public, that they have commenced the Printing and Book Binding business in the village of Andover, Mass. where they will be happy to receive orders for services in relation to the above branches. They have supplied the Printing Office with a complete set of apparatus, and are enabled to execute with neatness and dispatch, all the various kinds of work that may be committed to their care. Books will be bound, or re-bound, in short or long, either in common or elegant binding, on the most reasonable terms.
S. CUTTS CARTER.
JOHN SIDNEY ARDEN.

BOOT AND SHOE STORE.

No. 99 Washington Street.

THE subscriber would inform the public, that he has constantly on hand, and for sale, a very extensive assortment of Gentlemen's Boots, Slippers, Pumps. Boys do.—Also, Ladies, Misses, and Children's Shoes. All the above articles are made in his own inspection; and for style and quality, are surpassed by those of any other Store in the city. They will be sold on the most favorable terms, and delivered at retail; and every favor gratefully received.
April 25th, 1825. Wm. S. CROSBY.

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PERSONAL.

An extract from a piece of Carlisle in the Recorder, the object